



As the servant was lighted up
John. 8. 12.



Lo the time which they saw
Mark. 16.



Unto you is born this day
John. 1. 9.



Ancilla Pietatis
or the
HAND-MAID
to
DEVOTION:
Containing
Prayers for the
Days of the Week
& the Feasts & Fasts
of the Church.

by
Daniel Featly DD.

The 9.th Edition
Carefully Corrected

LONDON
Printed for Tho. Dring
at the Corner of
Chancery lane
Fleetstreet.



He is not here, for he is
Risen Again.



Ye men of Galilee why stand ye
ye looking Acts. 13.



And these mystical cloths
signify Acts. 17.





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HAND-MAID
TO PRIVATE
Devotion :

BEING
Instructions, Hymns, and Prayers :

CONTAINING
The DUTY of a CHRISTIAN;

Fitted to the
Dayes of the Week, the Feasts, and
Fasts of the Church.

By DANIEL FEATLET, D. D.

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L O N D O N,

Printed for Thomas Dring, at the Harrow, at the Corner
of Chancery-Lane in Fleet-street. 1675.

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THE P R E F A C E

to the Reader.

Christian Reader,

IN the last dreadful Visitation ;
when the *wayes of Sion mourn-*
ed ; because none passed by them ;
and the *gates of the Sanctuary* Lam. 3. 4.
were desolate , because almost
none entred at them : Religion
her self for the most part forbearing
the Church , and keeping her Closet,
and there finding sufficient employ-
ment to complain of, and bewail the
danger and desolation of her solemp-
nest Assemblies : I fell into a serious
consideration of the use and most ur-
gent necessity of *Private Devotion.*
And to the end I might accord with
my *Brethren, in their groans and cries,*
being smitten my self with a dange-
rous (though not infectious) disease ;
I gave over those *waters of strife,* Psalm 124.
wherein I had met with the *Romish*
Fisher , entangled in his own Net ; and
sought after the *waters of Shiloh* that 16. 2. 4.

A

run

The Preface.

run softly, which at that season far better relish'd my tast than the other. Yet not I that altered my judgment, touching the study of Controversies, which, (without all controversie) is not only most needful, but delightful also to them that are therein exercised.

For it is an easie task, and almost every ones labour now adays, to gather flowers of Paradise, and make Posies, or Garlands of them for Christ's Spouse. But it is not for every hand to meddle with those *thorny* difficulties; which yet must be carefully *handled* by them, who will make a strong *hedge*, or sure *fence* for the *Lords Vineyard*. And the more perplexed, and intricate the difficulty is, the greater is the contentment, in beating out the truth in points of no less consequence than difference. Children are not so much delighted with smiting flints one against the other to see the sparkles, as Men of rational understanding and discourse, are by *collison* of contrary Arguments to strike out the fire of Divine Truth. And even this fire, as well as that
other

to the Reader.

other which the natural heat of *Devotion* kindleth, yieldeth much warmth to the conscience even of a dying Man. Witness *Oecolompadius*, whose last words were these: *Now go I cheerfully to the Tribunal of Christ, where it shall appear, that I have not seduced God's People, but have sincerely taught the truth of God.* I might instance likewise in *Dr. Whitaker's Cygnea Cantio*, his *Swan-like Song*, before his death; wherein he warbleth sweetly upon those at this day most *Vexed questions*, of Universal grace and Free-will. And his *Contemporary*, the eye of the other University, *Doctor Reynolds*, when he lay on his Death-bed, called for *Doctor Abbot* (after the Lord Bishop of *Salisbury*) his Reply to *W. Bishop*; then newly come forth, and heard much of it read unto him with great contentment.

But being (as I said even now) *out of tune* in my Body, I listned not, nor in that *shaking* weakness could hold fast the *pegs*, to strain and tune the *jarring strings* of controverted Opinions in point of Religion. That which I then most desired, was to retire my thoughts

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and affections, and compose my Soul to rest, by listning to the *sweet Songs of Sion*, set to *David's* well-tuned Harp; and run upon in exquisite division by some of our excellent *Asaphs*, in their pious Treatises, Soliloquies, Prayers, Meditations, and Contemplations. This heavenly Musick so ravished my senses, that I found by experience, in the twilight, betwixt the day of life, and night of death, that enlightned thoughts afford nothing, like comfort to enflamed affections. Now the Oyl which feeds this sacred flame (next to the inspired holy Scriptures) flowes most abundantly in Treatises of *Devotion*. In which kind of writings, the Romanists for the most part exceed in bulk, but our Divines in weight. The Church of *Rome* (like *Leah*) is more fruitful; but her Devotions (like *Leah* in this also) are *blear-eyed* with Superstition. But the Mother of our Faith (like *Rachel*) is not yet altogether so fruitful, yet she is more comely, and beautiful; and I hope will be also hereafter as fruitful. Verily if ever *Private Devotions*, powring themselves forth in brinish tears, were in season, now they

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they are. Never losses so great to be bewailed ; never judgments so fearful to be averted ; never hearts so hard to be mollified ; never consciences so foul, to be rinsed by tears, as now. Nature hath provided a soveraign remedy, against the sting of the Scorpion, in the oyl of Scorpion : When thou feelest the sting, it is but *bruising the Serpent*, and rubbing it on the place, and the moisture of the Serpent, presently killeth and destroyeth the venom of that Serpent. I would to God, our Souls were as dear to us as our Bodies ; and that we took as much care, for remedies against sins, as salves for envenomed sores. Then would we, as soon as we feel the sting of sin in our consciences, bruise the Serpent by true Contrition ; destroy the sin, and apply the oyl of tears, issuing from it, to cure the wound before it festereth. But among other just causes of tears, this is not the least, that we mispend our tears, and spill that Heavenly dew, and profane the *Font-water* of our *second Baptism* (as *St. Cyprian* calleth it.) We have tears at will in worldly losses, but none at

*Cyp. Baptis-
mus lacry-
marum.*

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Gods command, for the loss of his grace. We take on for the death of our Friends departing from us, but cannot wring out a tear for the Spiritual death of our Souls departing (from God.) Yet all our fretting and vexing, all our weeping and howling, cannot fetch our Friends back again, or repair our worldly losses: Whereas on the contrary (as St. Chrysostom piously noteth) *the affliction of our souls, and serious bewailing of our sins; by Gods grace shall revive our Souls, and recover all our Spiritual losses, and that with advantage.* What pity, nay, what folly is it, to pour costly eye-water out of a Venice-glass, into a vile Pot or Bason to wash our feet withal? Do we not the like, when we turn *Godly sorrow* into *Worldly*, and abuse precious tears, to the bewailing of vile and base losses? have we such store of them?  such want of better employment for them? See we not wrath is gone out against us, and the fire long ago kindled, and not yet quenched.

To lave out this fire even with tears, and to strengthen and support
the

to the Reader.

the weaker of those hands, that have been and are lifted up to GOD, to avert this and all other fearful judgments, hanging over us, and to fill their mouths with continual Devotions, I have furnished and replenished this Manual, which I name *THE HAND-MAID TO PRIVATE DEVOTION*, to wait on her in her Chamber, or Oratory: The pourtraying of her Mistress, I leave to the Pencil of some Divine *Apelles*, whose task will be the harder, because she never cometh abroad. All that my intention aimeth at, and my endeavours promise, is but to lay open a private way, and set up certain Stages for thy holy race, and prick thee on forward in it. Far better helps in this kind, the pious charity and zeal of religious and learned Persons hath afforded thee; of whom yet I may truly say, as *Tully* spake of the Generals or Commanders that dealt with *Mithridates* before *Pompey*, *Laudandum quod fecerunt, ignoscendum quod reliquerunt*: They are to be commended for that they have done, and pardoned for that they left undone. What they have left, I la-

Cic. Orat. de
lege Manilia.

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bour to supply; and if I cannot supply it, yet I thought fit to imply and intimate so much, that the Authors themselves, or the publishers of their Works, might add what they find wanting.

First, Methinks, I see in their Books of Devotion and Prayers, *Salomon's Temple*, without the gate called *Beautiful*, I mean exquisite Meditations, and Orizons, without an entrance thereunto by preparation. With that part therefore I begin; and it taketh up more room in my Book, because it hath been so scanted for place, or rather quite excluded in theirs. In it, if thou find some tartness, I intreat thee (Courteous Reader) to remember with me the precept of the Lord Jesus: *Have Salt and have Peace*; If I *have Salt*, *have thou Peace*; the rather because Hymns, Prayers, and other religious Exercises, are Spiritual Sacrifices; and every Sacrifice by the Law, was to be seasoned with Salt. *Et quoniam mel in Dei sacrificiis non offertur, nimia dulcedo arte mutata est, & quâdam piperis austeritate condita, apud Deum nil tantum suave placet, nisi quod habet*

Act. 3. 2.

Mat. 23. 19.

Her. Epist.
89. ad Eustochiam.

to the Reader.

babet in se aliquid mordacis veritatis
It is St. Jeroms Observation upon the legal Sacrifices, that God never appointed honey to be offered unto him. And the Moral truth veiled under that shadow, was, that in our spiritual Oblations, nothing pleaseth God that is only sweet, and hath not some smack in it of biting truth.

Next I have much marvelled what the reason might be, that they undertaking to fit Prayers and Devotions to several seasons, and special occasions, baulked the Christian Fasts and Feasts. For albeit the Saints dayes might fare the worse with them, because Popish Superstition overcloyed them: Which yet is an abuse of arguing, to argue from the abuse to the abolishing the right use: For by this means they might take from us the use of all Gods Creatures, because they have been superstitiously or profanely abused, some one way or other. But admit there might be a *Legal caveat* put in against the *Saints* Plea; what have the Feasts of our Lord and Saviour deserved, that they should be struck out of their Kalendar, or slightly passed, without
the

The Preface

the honour of a Meditation, Hymn, or Prayer on them? They cannot plead want of precedent authority or direction: for they have Copies fair written in golden Characters, by *Chrysostom*, in his Homilies; *Chrysologus*, *Leo*, *Augustine*, *Bernard*, and other devout Fathers in their Sermons upon these dayes. If they saw not them, why did they not follow the excellent pattern, in the Book of *Common Prayer*? All which laying before me, I have drawn forms of Exhortations, Hymns, and Prayers, carrying throughout a manifest impression of the Feast to which they are dedicated. And before them I have prefixed a parallel of the Prophecies of the Old, and the Histories of the New Testament compared together, that thou mightest have an ocular demonstration of that which *St. Austin* writeth concerning both. *The New Testament is veiled in the Old, and the Old is reveiled in the New.*

2. After the Feasts (if not before, as preparatives to them) the Church Fasts should have been ranked. But there being in their Devotions no Spiritual dainties, allowed for the Festivals, I
nothing

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nothing marvelled at it, that Christian Fasts were utterly unprovided for, and (if I may so speak) fast with them. Extraordinary Fasts of humiliation, to avert some fearful Plague, or imminent judgment, they take notice of; but the Ordinary Fasts of Devotion, they mention not at all. Yet certainly the the devout Soul, out of a Sympathy with her Saviour, cannot but *weep with him*, as well as *rejoyce with him*; in some measure fast with him on Good Friday, as well as feast with him, and for him on Easter-day. If any tears of a Sinner are the *Wine of Angels*, I am perswaded they are those tears of Devotion, which after much Fasting, and Prayer, and Meditation, spring out of the serious apprehension of Christs infinite love, testified to mankind by his Fasting, Watching, Praying, Weeping, Bleeding, and Dying for us on the Cross. But they will say, these are the sacred fewel of every dayes fire. Yet it is more proper to *remember the work of the day, in the day wherein it was wrought.* Opus diei in die operis. And albeit the *Jews* were alwayes bound to remember Gods wonderful deliverance; yet more strictly were they

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they bound on the very day for that end appointed to be kept solemn. What though we find no expresse Commandment for them? The practice of the ancient Church, and the Religious constitution of the present, ratified by Supreme authority, should sway in a matter of this nature; according to that golden rule of St. Bernard: *Obey him as God, who is in the place of God, in those things that are not against God.* These Fasts therefore should not have been forgotten.

I come now in (the last place to the weekly Devotions, wherein I find Prayers for each several day of the week. Yet as it is noted by the learned, of St. Gregories Comment upon *Job*, that it is an excellent Commentary, fraught with rich learning, especially in matter of Morality; Tet it might have been wrote almost as well upon any parcel of Scripture, as upon *Job*: So you shall find that the Prayers for each, may serve for any day as well as that to which they were entituled. For Example, Munday's Prayer as well fits Tuesday as it; and Tuesdays Wednesday; and all three, Thursday, Friday

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day and Saturday. No day hath more interest in the Devotion for it than another.

When young *Alexander's* Musick-Master found fault with him, for striking a stroke amiss upon the Harp, and *Alexander* demanded of him : *Is it not all one whether I strike it this way, or that way? with these fingers, or these?* True, said the Master, It is all one to a King, but not to a Musician : It is no error in State to strike as you do; but it is an error in Art.

*Eras. A-
pophthegm.*

I confess in like manner, it is no error in Religion, to set a godly Prayer for the day, which hath no interest or relation at all to the day; yet it is an *indecorum* and blur in Art : It is all one as if they should set a mark before them, and shoot no more towards it than any other white. To avoid this impropriety, if not incongruity: In the Morning Hymn and Prayer, I have an eye to some works of God the Father, in the Creation wrought on that day : In the Evening Prayer, to some work of God the Son, wrought (or by the Church remembred) on that day in the Passion week.

For

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S. Cyprian
lib. de Exhortatione
Martyrii.


For the Admonitions and Exhortations, wherewith the Devotions are enterlaced, I took my pattern of them from Saint Cyprian: *De Agno, per quem redempti & vivificati sumus, lanam ipsam & purpuram misi, quam cum acceperis tunicam tibi pro voluntate conficies. In exhortatione tam necessariâ amputanda sunt verborum nostrorum mora, ambages sermonis humani subtrahendæ, & ponenda illa sola quæ Deus loquitur.* With whose words I will now cloath mine own. *I have sent thee cloth (saith he) made of the fleece of that Lamb, by whose blood we are all redeemed. Take as much as will serve thy turn; and fashion and fit thy garment to thine own mind. All inferences and discourses of mine own I omit, because in so needful exhortations, the delays and lingring protraction of Mens words are to be cut off, and only Gods own words to be set down.*

To sum up all in a word, I have brought thee into the Spouses Garden of flowers and spices; I have gathered some out (almost) of every Bed, and laid by them a thred in the Analysis or Method, to bind them up together.

to the Reader.

gether. Make thou thy *Posse* as thou likest best; and then breath out with me that sweet Prayer of the Spouse, cut in one of her knots.

Arise, O North, and blow O South- Cant. 4. 16.
wind, that the scent of our spices and flowers may flow, and the beloved may come into his Garden. Amen.



A
DIRECTION
To the
CHRISTIAN READER,
touching the use of this Book.

In omnibus
eius operi-
bus plus in-
telligebatur
quam pinge-
batur; & cum
Ars summa
esset, Ingeni-
um tamen
ultra artem
erat, Plin.
Nat. Histor.
lib. 35. c. 10.

I*T was the special commendation of Timanthes, that in the Pictures, which he drew with exquisite Art to the life, he left alwayes more to the understanding, than he represented to the eye of the Beholder; whose Cryptick industrie, though I set not before me as a pattern for my Imitation in the delineation of my HAND-MAID to DEVOTION: Yet, I must confess, I intend- ed more in this work, than the Title pro- miseth, or the Reader, by a Cursory passing over the Heads, will easily find: The in- scription engaged me to help the Private Devotion of such, who have not yet at- tained to the special gift of extemporary Prayer, with moulds and forms of O- rizons, fitted to their several occasions; Which may stand them in such stead, as bladders do those that learn to swim; wherewith at the first they necessarily*
sup-

Directions for the use, &c.

support themselves, but after that they are expert swimmers, they cast them quite away. And this use is obvious to every one that glanceth a look on this Book: but if he be pleased to fix his eye upon it, and look more narrowly into the principal parts thereof, he will perceive that in the composition and framing of these Devotions, I endeavoured as much to instruct by Prayer as to help in Prayer: And that as a definition (according to Aristotle's doctrine) differs nothing from a demonstration, but in the transposing of the Terms; so many of these Prayers differ in form only from Short Sermons, or Christian Directions and Exhortations. For, in the preparatory Prayer, all the conditions requisite in Prayer are intimated; In the Week Devotions, forcible motives to Christian virtues are pressed; In the Hymn and Prayer before the Lords Day, the duties of that Day are expressed: In the special Confession before the Communion, the Decalogue is expounded: In the Festivals, the chief Articles of our Faith are confirmed and illustrated; In the

a

Pray-

Arist. Post.
Analyt. lib.

Directions for the

Prayers for the Sick , *the causes of Gods visitation , and the uses we are to make of all such afflictions are specified; In the Introduction to the practice of Extraordinary Devotion, the chief points of controversie concerning Christian Fasts and Feasts are discussed: In the Analysis before the Admonitions, thou hast a method to reduce thy collections From Scripture Unto : and by it also thou mayest digest thy Meditations into order upon any of those or the like subjects. In the Admonition, the most choice and usual Texts of Scripture , both for ordinary and extraordinary occasions are culled out to thy hand : In the Hymns, which are a kind of Canto taken out of sundry verses of several Psalms , thou mayest observe, That as the Book of Psalms is placed in the midst of the Bible ; so it is the Center of Scripture , from which, straight lines may be drawn to every part of the Circumference. For there is no eminent Story , or Example of Divine Providence , Justice or Goodness; no work of Creation mentioned in the Old , or Redemption in the*
New,

use of this Book.

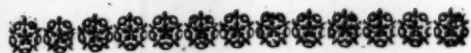
New, *that is not either Pathetically expressed, or Prophetically pointed at therein; which as it exceedingly confirmeth our Christian Faith; so it teacheth us withal,* that the same God, who hath done those great things for us, both requireth and inspireth Hymns of Thanksgiving for them. For the Prayers themselves, *though they are fitted to thy private Closet, yet with a little alteration they may serve for more publick use in thy Family, or elsewhere.*

I laboured for brevity in them, not so much out of regard to most mens necessary employments in their several affairs, which enforce them to abridge their Devotions, as because the fervour of zeal, which is the very life of Prayer, too soon slacketh in the best; yet if any are more fervent in Spirit, and their occasions permit them (which I most heartily desire) to enlarge themselves in their Spiritual Exercises, they may be pleased to begin with The Preparatory Prayer, Page 35. then use the Hymns and Prayers for the Morning and Evening, for the day in General at Page 88.
af.

Directions for the use, &c.

*afterwards , read the proper Hymns
and Prayers for the day : And last-
ly, close with the Hymns and Pray-
ers for the afflicted Members in Christ,
especially those that suffer for the Te-
stimony of a good Conscience , Page
436. and 439.*

THE



THE
PREPARATION
TO
RELIGIOUS EXERCISES
in general.

C H A P. I.

Of Devotion.

PREMEDITATION is the preparation to private prayer ; private to publick ; private and publick to the hearing of the Word ; Private and publick Prayer , together with the hearing of the Word , to the worthy participation of the holy Sacrament. For the Sacrament receives strength and vigour from the Word ; the Word preached from publick Prayer ; publick prayer from private devotion ; and that from premeditation and preconsideration of the nature of Devotion , and necessity of preparation it self to all holy duties , in the immediate worship of God.

Devotion is the hearts warmth , or rather *the lifes blood* of Religion. It is a sacred bond, Of Devoti-
on.
knitting the soul unto God. It is a spiritual
B muscle,

Preparation to Exercises

muscle, moving only upward, and *lifting the heart, eyes, and hands*, continually unto heaven: And because it consisteth rather in the fervour of the affections, than light of the thought, or blaze and lustre of speech, it is better felt than understood, and yet better understood than can be expressed. Especially, private Devotion, which is the *Saint* to which I devote this Treatise. For private Devotion, to shun ostentation and hypocrisie in heavenly things, alwayes shuts her self up in her closet, desiring *no eye to see her*, but her *Fathers in secret*. Wounded she is (like the Spouse in the Canticles) *with the darts of divine love*; and continually bleedeth, but inwardly in tears of *compassion, compunction, and excessive joy*.

Mat. 6. 6.

Gregor. in
Cant.

Lachrymæ
sanguis ani-
mæ Aug.

Plin. lib. 21.
cap. 16.

Flos nasci-
tur non evi-
dens sed in
occulto, &
intus ger-
mans. Plin.

27. c. 7.
Garamanti-
tis summa
commenda-
tio est, quod
velut in tras-
lucido stel-
lantes intus
fulgent au-
reæ guttæ
semper in
corpore non
incute.

Cypr. Enst.
lib. 2. Senti-
tur priusquā
dicitur.

Val. Max.

Liv.

There appears no external orifice in the flesh to be seen. She resembles the strange plant in *Pliny*, *which buds inwardly*, and shooteth forth no bud, blossom or leaf outwardly. For if *private Devotion* cometh once to be known, it ceaseth to be *private*. The greatest commendation of it, is like to that of the *Garamantite*, *a precious stone, that hath no beauty nor lustre in the out-side, or in the surface, but within the body of it appears golden drops*. What *Cyprian* speaketh of the work of regeneration, may be truly applied to this virtue. *It is felt before it can be spoken of*, and it must be kindled in the heart by the Spirit, before it can be felt: It is the true *Vestal fire that should be still kept burning in the heart; but if it go out*, like that of the *Vestals* "*it must be kindled from heaven*." "*To thee therefore O most holy Spirit I ad-
dresse*

dress my prayer, to kindle and keep this fire in my soul by thy heavenly blasts. Heat my heart with the fervour of true Devotion, and touch my tongue with a coal from thine Altar, that the words of my mouth, and meditations of my heart may inflame all that read these Devotions with a love of Devotion it self, and true Zeal.

Leo's censure may seem too tart: *He that is not more religious in Lent than at other times, hath little or no religion at all.* But I have good warrant to suspect the sincerity of their Devotion altogether, who are not more devout in private than in publicke. For fire, the closer it is kept, the hotter it burneth, and the exhalations which are violently detained in crannies under ground and can have no vent, are of force to move the earth it self. It cannot be otherwise but that the penitent, or compassionate eye, which droppeth in publicke, should run and gush out with rivers of water in private. The afflicted soul which sometimes stealeth a groan, and fetcheth a deep sigh in the Church, offers up often prayers with strong cries at home. He that is affected and elevated with spiritual joy in publicke, is transported when he is alone, and hath private communication with God. S. Paul spake words of truth and soberness to the Corinthians, when he said, *Whether we be besides our selves it is to God, or whether we be sober, it is to you.* And S. Jerome confirmeth it with an oath, that after many dayes (nay weeks) spent by him in fasting and prayer, in the end he was ravished in spirit,

2 Cor. 5. 13.
Epist. tom. 1.
& Marias in
vit.
Testor Deū
post hebdo-
madarum
jejunia, &c.
vixi sum
mihī versari
inter agmina
angelorum.

and seemed to have private conversation and familiarity with quires of Angels. My intent is not to detract any thing from publick Devotion; but my desire is to add to private. Publick is more solemn, but private ought to be more frequent: publick makes more noise, but private (for the most part) hath a deeper chan-

Sen. trag. le-
ves quæ lo-
quantur, in-
gentes stu-
pent.
Luke 11. 28.

Psal. 42. 1.

Mat. 6. 6.

Mat. 26. 26.
Mar. 1. 35.
Luke 6. 12.
Luke 9. 28.
Luke 1. 1.
Luke 22. 45.

nel. Our Saviour divideth blessedness equally between them both: *Blessed (saith he) is he that beareth the word, and keepeth it.* It is publick Devotion that beareth the word preached, but private that keep it: Publick gathereth Manna in greater abundance: But private is the golden Omer that preserveth it. *The Hart doth not sopant and bray for the rivers of waters, as the soul of every religious man longeth for the waters of life*, running plentifully out of the golden spouts of the Temple, the Ministers of the Word; but private Devotion it is that breeds this longing after the publick Ministry. Let us take a pattern of Devotion from our blessed Saviour, to whom all Devotions are due. What commandeth he by express precept? *When thou prayest enter into thy closet*: and what commendeth he most by his own practice? is it not private devotion? It is true, he calleth *his house the house of prayer*; and as we read, *that he was dayling preaching*: so I doubt no but he was daily praying *in the Temple*; yet ye shal find him oftner on the Mount, or in the Garden, or in some private solitary place praying alone, than in the Temple: yea and continuing longer in prayer there, spending sometimes *whole nights* in it. This practise of

our

our Saviour hath been precedent to all those whose names in the Church of God, are, and have been as a *precious ointment*, for their daily offering the *sweetest incense* of prayer to him. Religious men never are wanting in publick assemblies, but they exceed in private Devotion. Publick exercises of Religion be their *feasts*, but private their *ordinary*. Where find you *Daniel* but in his *Chamber* at his Devotion, *Dan. 6. 10.* looking towards *Jerusalem*? Where find you *David* but in his *couch*, watering it with his tears, *Psal. 6. 6.* and communing with his own heart in the night? *Psal. 77. 6.* Where find you *Cornelius* but in his house praying? *Acts 10. 30.* Where find you *S. John* on the *Lords day*, *Rev. 1. 10.* but in the *Isle* alone by himself in the spirit? The pouring out our special complaints to God; our vows to refrain such company and such occasions of evil, the ripping up of our whole life with a particular confession of our sins, aggravated by all circumstances, and all those parts of repentance, or the soul's discipline mentioned by Saint Paul, are most necessary exercises of Religion, yet cannot be so safely done, nor so decently, nor so effectually in publick as in private. These parts are not to be acted on the stage, but within the hangings. He that acts these on the stage, will have the person of an hypocrite put upon him for it. Where was our Saviour in his agony, wherein he prayed most earnestly, but alone in *Gethsemane*? Where was he transfigured but on the holy *Mount*, as he was at his private prayer? *Moses* his face shined after he came from his secret parly with God; and our souls shall shine

2 Cor. 7. 11.

Commodius
ista intus
transfigan-
tur. Terent.

Luc. 22. 41.

44.

Mat. 26. 56.

Mat. 17. 2.

Exod. 34. 29.

all spiritual graces, if we have often private conference with him by prayer, but alwayes with due reverence and preparation before.

CHAP. II.

Of Preparation.

Preparation to religious exercise, is Extraordinary & Ordinary.

1. Extraordinary, as watching, fasting, and the like. of which see the admonition for Ashwednesday, and the private Fasts Devotion.

2. Ordinary, which consisteth in 3 things:

1. Cleansing our conscience from the guilt and stain of foul sins, especially grosse actual sinnes newly committed.

2. Sequestering our thoughts from worldly cares and busineses.

3. Considering before hand what the religious work is we are about, and how we ought to perform it and carry our selves in it.

Purgation.
Exod. 3. 5.
Act. 7. 33.
Psal. 26. 6.

Moses *put off his shoes*, and David *washed his hands* before he drew near to God. The Jews and Turks at this day, wash themselves before they enter their Temples: and their ancient Pagans used many ablutions and *lustrations* before they durst come in sight of their (though false) feigned gods. The unclean spirit in the Gospel had a clean lodging; and shal

Mat. 12. 44.

we

we entertain the most pure and holy Spirit of *God* in an unclean room in our souls? What Courtier presumeth to come into the Kings presence in stinking and nasty cloths, or with his hands and face all besmeared with dirt, or spotted with ink? How dare we then appear before *God* with a foul and nasty Conscience; with a heart full of malice, eyes full of adultery, hands full of the treasures of wickedness, mouths full of deadly poison of *Aspes*? When we have defiled our eyes with unchast looks, shal we presently cast them up to heaven, and confidently look *God* in the face, who is a *God* of most pure eyes, and cannot endure the least spot of impurity? When we have defiled our hands with blood or uncleanness, or telling our use money, shall we presently lift them up in supplication to *God*? When we have defiled our tongues with corrupt and rotten communication, shall we presently employ them in divine prayer? When we have defiled our bodies with beastly lusts, and wallowed in the mire of swinish pleasures, shall we presently present our selves as a sacrifice unto *God*, in private or publick Devotion? *God* by his holy Prophet teacheth us another lesson: *Wash you, make you clean, put away the evil of your doings from before mine eyes; Cease to do evil, learn to do well: Come now let us confer and reason together.* And by King David, *I will wash my hands in innocency, and so I will go to thine Altar.*

Secondly, he that will consecrate his thoughts and affections by private Devotion

unto *God*, must remove and sequester them from earthly affairs, and worldly negotiations. For the cares of this life, as they *choak the seeds of the word*; so they stifle devout meditations in the womb that conceiveth them. It is not more difficult to cast up one eye to heaven,

240. ab a
& 24.
Hagior is
derived
from A the
privative
particle, and
Ge signify-
ing earth, as
if you would
say unearth-
liness.
Mat. 5. 1.

and the other down on the earth at the same instant, then to fix our cogitation and intentions at once on *God* and the world. Holiness in the Greek implieth a direct contradiction to earthliness. *God is a spirit*, and cannot otherwise be seen of us than in spirit. *Blessed are the pure in heart, for they shall see God.* The soul of man is a glass most truly representing *Gods* Image. If a glass be furr'd or soil'd with dust or dirt, it reflexeth no shape or proportion aright: but wipe the dust from the glass, and you shal see clearly: So (saith *Bernard*) *rub thy glass*, wipe away all dusty earthliness from thy mind, and thou shalt see *God* in thy soul, and conceive clear and divine imaginations of him.

Bern. de nat.
Dom. Ter-
gat specu-
lum, roudet
spiritum
suum qui si-
tit videre
Deum.
2. Precon-
sideration.
Eccles. 5. 1.

Thirdly, he that desireth that *God* should *have respect to him*, and to his spiritual offerings, must be more ready to bear the Wise-man, and look to his foot, then to make haste to offer the sacrifice of fools. What is it to offer the sacrifice of fools, but rashly and unadvisedly, not to bring and lay down; but to throw his gifts on *Gods* Altar without considering what he offereth, or how, or to whom? He that makes no more of prayers to *God* then of speaking with one of his Companions, nor of perusing inspired Scriptures, then reading a piece of *Ar stotle* or *Livie*, nor of partici-
cipating

icipating of the blessed Sacrament then taking a morsel of bread, or drinking a cup of wine, can expect no blessing for such use, but rather to fear a curse for such abuse of these means of salvation. These ordinances of God sanctify not such, but they rather profane them.

Numa Pompilius forbade any man under a great penalty to salute the gods in the high way, or to pray or bow or to do any reverence to their Temples or Images, as they walked by them in the streets: And *Wover* yeelds a reason of this law better then the law it self, *Divine Majesty* (says he) *must not be sleighted, holy duties must not be suddenly slubber'd over, but performed with reverend regard, and religious cunctation or delay, to frame and compose the mind unto them.* But men have forgotten the fear of the Lord, even in his presence, and under his eyes. The holy Name of God is made so common in mens mouths, and his dreadful Majesty, so cheap in their estimation, that as they speak of him without reverence, so also they speak to him without advised premeditation. They are far from *David's* modesty, who went step by step, and fetched a compass to come to Gods Altar. *I will wash my hands in innocency, and so I will compass thine Altar;* but these make but one step to it. They suddenly and rudely rush upon *Almighty God*, never thinking that he is a *consuming fire*.

Woverus de
Polymathia,
sacris reli-
giosa debetur
mora.

Suspensio
gradu.
Psal. 26. 6.

Augustus being invited by a private Gentleman to his house, and entertained but slenderly, below the Majesty of so great an Emperor; in stead of thanking him
gave

Hebr. 12. 29.

Nesciebam
me tibi tam
familiarem
esse. Erasim:
Apophth.

Tremenda
Mysteria,

gave him a secret but smart check for it, *I knew not* (saith he) *before, that we were such familiars.* But hath not the King of heaven and Monarch of the whole world, more just cause to censure in the like manner, or more severely those among us, that seem most forward to invite and entertain him; who run into his presence without shewing any reverence; speak unto him without bowing their knee: hear him in the ministry of the word without uncovering their heads so much as at the reading of the Text, participate of the dreadful Mysteries (as the Fathers call them) of his blessed body and blood, sitting at the Communion as they do at their ordinary table, without expressing any thankful humility, or giving testimony, that they discern the Lords body from common meat: Is this to *serve the Lord Christ with fear? To rejoyce unto him with trembling? To kiss the Son lest he be angry?* Nay, *to fall low before his footstool, because he is holy?* But I will speak no more of Preparation to holy duties in general, lest the *Preludium* grow longer than the lesson which I am now to prick.

C H A P. III.

The preparation to Prayer.

Psal. 45: 1, 2. **M**Y heart is inditing of a good matter: my tongue is the pen of a ready writer, said
psal. 39. 3. the Kingly Prophet. And againe, *My heart was*
boz

*hot within me, while I was musing the fire
 burned, then spake I with my tongue. If this
 sweet finger of Israel first pricked the notes in
 his heart before he began to sing them; If he
 who was inspired by the holy Ghost, framed
 his Prayers and Psalms of thanksgiving in his
 mind, before he delivered them by his
 tongue; ought not we, who are as far behind
 him in his gifts, as we are below him in con-
 dition much more meditate, before we utter
 any thing to the Lord? I speak not of pious e-
 jaculations, which must needs be sudden, as
 their occasions are, and the motions of Gods
 Spirit within us; but of a set conceived prayer,
 wherein we ought not only well to ponder
 the matter, but even weigh (if we have time)
 every word in the ballance, that they be not
 found too light, and thereby our Prayers
 against sin, be turned into sin. Be not rash with
 thy mouth, and let not thine heart be hasty to
 utter any thing before God. Seneca observing
 how bold men made with God, and what
 strange petitions they blushed not to prefer
 unto him, gave this sage advise, So deal with
 men as if God saw thee, and so speak with God as
 if men heard thee. For many men vent such un-
 charitable, envious, and malicious matters;
 such confused and undigested stuff, such im-
 pertinences, inconsequences, and absurdities,
 especially in their private extemporary Pray-
 ers, as they would be ashamed that any man
 of quality or understanding should over-hear
 them. It would make a profane man laugh,
 but a religious man weep, to listen and mark
 how*

Ecclesi. 5. 2.

Sen. Ep. 10.
 Sic loquere
 cum Deo
 tanquam ho-
 mines audi-
 ant.

Pers. Sat. 2.
 Introrsum
 obmurmura-
 rat, & si, e-
 bullit patrum
 præclarum
 furus, & si,
 &c.

how sometimes they *court* Almighty God with idle complements; sometimes they cast up prayers with *strong lines* to heaven, as it were (by force) to pull down a blessing from thence; sometimes they expostulate with God in a sawcy, and sometimes pose him in a ridiculous manner. Sometimes they discourse profoundly in their prayer, as if they meant in good earnest to teach Almighty God what he ought to do: sometimes they are tedious, cloying his ears with babblings and *vain repetitions*; and sometimes again they are too brief, curtailing their Orizons, and breaking off in the midst. One while they fly too high and meddle with counsels of State; and another while they fall too low, and tell God a homely household tale. If they hear a strange phrase, or an affected strain of *puſ-paſte* eloquence, this they cull out carefully and insert into their garlands. Peter Moulin justly taxeth a Friar for stiling Christ the Dolphin of heaven; and I think he as well deserveth blame, who prayeth to God that he may *march to heaven in a perfect equipage*, or come unto God *not with the soals of his feet, but the feet of his soul*: who layeth open before God his manifold *defections, infections, imperfections*; his sins of an higher strain, and deeper stain; and commendeth to his gracious goodness all the Ministers of the Church, by what titles soever they are signified or dignified.

Give me leave to tell these men in their own language, that this *playing*, not *praying*; and that in sending up such prayers they burn

burn not *Incense to God*; but *incense* him rather: Or if they will not hear me, let the grave high Priest among the antient Romans school them, as he did a *Vestal*, whom he observed to be too curious and neat about her work, (which was tending the holy fire:) *Virgin*, Val. Maxim. Sancte magis quem scite. *do your work holily rather then over neatly; reverently, rather then trimly.* There are a sort of men in direct opposition to these, who affect a kind of *Rhetorick* which weedeth out all flowers of *Rhetorick*. They can away with no prayer or meditation, which *savours of the lamp*, though the oil be *sacred*. Nothing pleaseth them in this kind, but that which is spun with an over-course thred. Courtness to them is strength; dulness, gravity; dryness, judgment; *leanness*, *health*; and pack-staff plainness, the *evidence* (as they term it) *of the Spirit, and simplicity of the Gospel*. Well may they claim kindred with the old *Ægyptians*, who as (*Herodotus* and *Strabo* report) *temper mortar with their hands, and kneed their dough with their feet*. Right so these men in all other things like well of art and wit, where the matter is vile and base; but in the delivery of heavenly conceptions utterly abandon them. But they should have considered better, that sharpness of wit, and true eloquence are gifts of *God*, and therefore best of all to be employed in holy things, as gold and silver are best bestowed in adorning *Gods* house, so it be without Superstition. Was not *fine linnen* and *blue silk*, & *scarlet* of as good use in the Ark as *Camels hair*? Is not the *Queen* brought into the spiritual Solo-

Macies illis pro sanitate est, & judicii loco infirmitas credit. Quin. instit. orat. l. 2. c. 4.

14 *Preparation to Exercises*

Pfal. 45. 14. Solomons chamber, in a *Vesture of gold wrought about with divers colours* ? Was not the holy oyl and precious ointment made by *Gods Commandement*, according to *the art of the Apo-*

Exod. 30. 25. *thecary* ? Are there not in the Prophet *Esay*, the *Psalms of David* ; and the *Epistles of St. Paul*, and other parts of Scripture, especially in the original language, more exquisite *pieces of art*, and *strains of eloquence*, than are to

Jer. 48. 10. be found in any other writings whatsoever ? If they are *accused who do the work of the Lord negligently*, certainly the more diligence we use therein, the more blessed our holy labours shall be. For my part I like a resolution in this kind answerable to *Davids* in another, *Never to offer that to God which costeth me nothing.*

2. Sam. 24. 24.

*ἡ ἁγία γυνὴ
Χίλμ.*

There remaineth yet in some places of the base sect of the *Pattalororchite*, who place religion in *nosing* their words, and speaking to *God* in a harsh and uncouth sound, and pronuntiation. They will not cry, but *howl* and *bellow* to him. But these are so few in number, and their error is so contemptible, that I hold it scarce fit the naming, and no way worthy the refusing. I would there were no more left of the Sect of the *Pharisees*, *who under colour of long prayers, devour widows houses* ; who perfume their coufning, and corrupt dealing, with the *balm of Gilead* : who make Religion and Devotion, a *stalking horse* to their ambitious and avaritious purposes and ends.

Mat. 23. 14.

“ O merciful *God*, how is thy patience abused ? How is thy Majesty sleighted ? How is thy worship profaned ? O what sinful wret-

"wretches are we, who need a large pardon, not
 "only for our profane and carnal, but even
 "for our holy and spiritual exercises! *Lord be*
 "*merciful!* shall I say *to our sins?* Nay even to
 "our best works which are not free from im-
 "perfections. Even when we pray against sin,
 "we sin in praying, both in respect of the
 "form, and manner, and end of prayer.

Which that we may not do, or not so fre-
 quently, or not so grievously, let us prepare
 our selves before hand, by the admonition,
 Hymn, and Prayer ensuing.

THE ANALYSIS.

*Thou who desirest
 to make a divine
 Prayer, must by
 premeditation
 frame in thy
 mind,*

- | | |
|---|---|
| { | 1. The form; which must be, |
| | 1. Short; or conceived in
as few words as may be. |
| | 2. Conformable in all
things to the pattern, the
Lords Prayer. |
| | 2. The Matter; which con-
sists of three parts: |
| | 1. Humble confession, see <i>A.</i>
2. Confident invocation, or
petition, see <i>B.</i>
3. Hearty thanksgiving,
see <i>C.</i> |

A.

1. In humble Confession set before thee ,

- | | | |
|------------|---|------------------------------|
| 1. GOD his | { | 1. Terrible Name. |
| | | 2. Glorious Majesty. |
| | | 3. All-seeing eye. |
| | | 4. Infinite purity. |
| | | 5. Strict Justice. |
| | | 6. Fierce wrath against sin. |
| 2. Man his | { | 1. Vileness. |
| | | 2. Wretchedness. |
| | | 3. Sinfulness. |
| | | 4. Wants and inability. |

B.

2. In the second part, which is confident invocation, petition, or supplication, fixe thy thoughts on

- | | | |
|---------------|---|------------------------------|
| 1. God his | { | 1. Love to man. |
| | | 2. Mercy and long-suffering. |
| | | 3. Gracious promises. |
| | | 4. Omnipotent goodness. |
| 2. Christ his | { | Perfekt obedience. |
| | | Plenary satisfaction. |
| | | Perpetual intercession. |

C

3. In the third, which is hearty thanksgiving, recount God his benefits,

- | | | | | |
|---------------|---|----------------|---|---------------------------|
| Spiritual, as | { | 1. Election. | { | 5. Justification. |
| | | 2. Creation. | | 6. Sanctification. |
| | | 3. Redemption. | | 7. Hope of glorification. |
| | | 4. Vocation. | | |
| Temporal, as | { | 1. Health. | { | 5. Good Name. |
| | | 2. Strength. | | 6. Friends. |
| | | 3. Wealth. | | 7. Safety. |
| | | 4. Liberty. | | |

THE TEXTS.

GOD is in heaven, and thou upon earth; Prayer must be short.
therefore let thy words be few, Eccl. 5. 2.

When ye pray, use not vain repetitions as the Heathen do: for they they think that they shall be heard for their *much speaking*, Mat. 6. 7.

After *this* manner pray ye, &c. Ver: 9.

He that *covereth* his sins shall not prosper, but who so *confesseth* and forsaketh them, shall have mercy, Prov: 28. 13.

Conformable to the Lords Prayer, consisting of three parts.

I said I will *confess* my transgressions to the Lord, and thou forgavest the iniquity of my sin, Psalm 32. 5.

1 Part. Humble Confession,

Fear his glorious and *dreadful Name*, The Lord thy God, Deut: 28. 58.

Wherein must be considered, God his terrible Name.

Let them praise thy great and *terrible Name*, for it is holy, Psalm 99. 3.

Holy and *reverend* is his Name, Psal: 111. 9.

I am a great King, saith the Lord of Hosts, and my Name is *dreadful* among the Heathen, Malach: 1. 14.

O Lord my God, thou are become exceeding *glorious*; thou art cloathed with *Majesty* and honour, Psalm 104. 1.

Glorious Majesty.

Thou deckest thy self with light as with a garment, & spreadest the heavens like a curtain, v: 2.

The *glorious Majesty* of the Lord shall endure for ever, Ver: 31.

Then a cloud covered the Tent of the Congregation, and the *glory of the* Lord filled the Tabernacle, Exod: 40. 34.

The Chariots of God are twenty thousand; even thousands of Angels, &c. Psalm 68, 17.

Who is the *King of glory*? Even the Lord of Hosts, he is the *King of glory*, Psalm 24. 10.

The Lord, even the most Mighty God hath spoken, and called the world from the rising of the Sun to the going down of the same, Psal. 50. 1.

Blessed be his *glorious Name* for ever, and let all the earth be *filled with his Majesty*, Amen, Amen, Psal. 72. 19.

Who only hath immortality, dwelling in *the light*, which *no man can approach unto*, 1 Tim. 6. 16.

And *Moses* was not able to enter into the Tent of the congregation, because the cloud abode therein, and the *glory of the Lord filled the Temple*, Exod. 40. 35.

His all-seeing Eye.

I will reprove thee, and set thy sins in order before thine eyes, Psal. 50. 21.

O Lord, thou hast *searched me*, and knowest me, Psal. 139. 1.

Thou *knowest* my down-sitting, and mine up-rising, thou *understandest my thoughts* long before, Ver. 2.

The wayes of man are before the *eyes of the Lord*, and he pondereth all his doings, Prov. 3. 21.

The eyes of the Lord are in every place, beholding the evil and the good, Prov. 15. 3.

If thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth *not he know it*? Prov. 24. 12.

Mine eyes are upon all their wayes, they are

are not *bid* from my face ; neither is their iniquity *bid* from mine eyes, Jer. 16. 17.

If our hearts condemn us, God is greater then our hearts, and *knoweth all things*, 1. John 3. 20.

Behold even to the Moon , and it shineth not ; yea, the *Stars are not pure in his sight* ; how much less man that is a worm ? Job 25. 5.

Infinite Purity and Holiness.

Thou art not a God that hast *pleasure in wickedness* ; neither shall *evil dwell* with thee, Psal. 5. 4.

Thou *lovest righteousness*, and *hatest iniquity*, therefore God even thy God hath anointed thee , with the oyl of gladness, above thy fellows, Psal. 45. 7.

And one cried to another , and said , *Holy, holy, holy* is the Lord of Hosts, Isa. 6. 3.

Then the Moon shall be confounded , and the Sun ashamed , when the Lord of Hosts shall reign in Mount *Sion*, Isa. 24. 23.

And they (the four beasts full of eyes) rested not day and night , saying , *Holy, holy, holy, Lord God Almighty*, Rev. 4. 8.

Doth not he that pondereth the heart consider ? and he that keepeth thy soul , doth he not know it ? and shall not he *render to every man according to his works* ? Prov. 24. 12.

Strict Justice.

Rejoyce, O young man , in thy youth . and let thy heart cheer thee in the dayes of thy youth , &c. but know thou that for *all these things* God will bring thee to judgement, Eccles. 11. 9.

Woe unto the wicked , it shall be ill with him , for the *reward of his hands shall be given him*, Isa. 3. 11.

Preparation to Exercises

Thine eyes are open upon all the wayes of the sons of men, to give every one according to his wayes, and according to the fruit of his doings, Jer: 32. 19.

I say unto you, that of every idle word that men shall speak, they shall give an accompt in the day of Judgment, Mat: 12. 36.

And thinkest thou this, O man that judgest them, which do such things, and dost the same, that thou shalt escape the Judgment of God? Rom: 2. 3.

Thou treasurest up unto thy self wrath against the Day of wrath, and revelation of the righteous Judgment of God, Rom: 2. 5.

Who will render to every one according to his deeds, Ver: 6.

If ye call on the Father, who without respect of persons, judgeth according to every mans work, passe the time of your sojourning here in fear, 1 Pet: 1. 17.

The time is come that judgement must begin at the house of God; and if it begin at us, what shall be the end of them that obey not the Gospel of God? 1 Pet. 4. 17.

And if the righteous scarcely be saved, where shall the ungodly and sinners appear? Ver: 18.

God spared not the Angels that sinned, but cast them down into Hell, and delivered them to chains of darkness, to be reserved unto Judgment, &c. 2 Pet: 2. 4.

Fierce
Wrath a-
gainst sin
and sinners.

Serve the Lord with fear, and rejoyce with trembling, Psalm 2. 11.

Kiss the son, lest he be angry, & ye perish from the way; for if his wrath be kindled but a little, blessed

Of Devotion.

21

sed are all they that put their trust in him, *V. 12.*

Thou, even thou art to be *feared*, & who may stand in thy sight when thou art *angry*? *Pf. 76. 7.*

Then the earth shook and trembled, the foundations also of the hills moved, and were shaken because he was *wroth*, *Pfalm 18. 7.*

The lion hath roared who will not *fear*? *Am. 3. 8.*

It is a *fearful* thing to fall into the hands of the living God, *Heb. 10. 31.*

I saw a great white throne, & him that sat on it, *from whose face the Earth & Heaven fled away*, & there was found no place for them, *Re. 20. 11.*

And they said to the Mountains and Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the *wrath of the Lamb*, *Rev. 6. 16.*

Dust thou art, *Gen. 3. 19.*

Behold, I have taken upon me to speak unto the Lord, who am but *dust and ashes*, *Gen. 18. 27.*

Man his
vileness.

What is man that thou art mindful of him, & the *son of man* that thou visitest him? *Pf. 8. 4.*

Surely every man living is altogether vanity, *Pfalm 39. 11.*

All nations before him are as nothing, & they are counted to him *less than nothing and vanity*, *Isa. 40. 17.*

He knoweth our frame; he remembreth that we are but *dust*, *Pfalm 103. 14.*

Man that is born of a woman hath but few *dayes*, and is full of *mifery*, *Job 14. 1.*

Wretched-
ness.

Is not mans life a *warfare* upon earth? are not his dayes also as the dayes of an *hireling*? *Job 7. 1.*

O *wretched* man that I am, who shall deliver me from the body of this death? *Rom. 7. 24.*

Sinfulness.

Every imagination of the thoughts of man's heart are only *evil continually*, Gen. 6. 5.

There is no man that *sinneeth not*, 1. Kin. 8. 46.

Who can bring a clean thing out of an *unclean*? Job 14. 4.

They are altogether become *filthy*, there is *none that doth good*, no not one, Psal. 14. 3.

Behold, I was shapen in *iniquity*, and in *sin* did my mother conceive me, Psal. 51. 5.

Who knoweth how oft he *offendeth*? Cleanse thou me from my *secret sins*, Psal. 19. 12.

If thou Lord shalt mark what is done *amiss*, who may *stand*? Psal. 130. 3.

Enter not into judgment with thy servant, for in thy sight shall *no man living be justified*, Psal. 143. 2.

We are all as an *unclean thing*, and all our righteousness is as *filthy rags*, Isa. 64. 6.

Who can say, I have made my heart *clean*, I *am pure* from my sin, Prov. 20. 9.

For the Scripture hath concluded *all* under *sin*, Gal. 3. 22.

In *many* things we *offend all*, Jam. 3. 2.

If we say that we have no *sin*, we deceive our selves, and there is no truth in us, 1. John 1. 8.

Wants and
unability.

Without me, ye can doe *nothing*, John 15. 5.

Not that we are *sufficient* of our selves to *think any thing* as of our selves, but our *sufficiency* is of God, 2 Cor. 3. 5.

2 Part:
Confident
invocation:
wherein to
be consider-
ed.

The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully, Psal. 145. 18.

All

All things whatsoever ye shall ask in prayer believing, ye shall receive, Mat. 21. 21.

Let him ask in faith, nothing wavering, Jam. 1. 6.

Thou hast been *precious* in my sight, and I have loved thee, Isa. 43. 4. God his Love.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3. 16.

As the Father hath loved me, so I have loved you, John 15. 9.

The kindness and love of God our Saviour towards man appeared, &c. Tit. 3. 4.

To him that loved us, and washed us from our sins in his own blood, Rev. 1. 5.

And hath made us Kings and Priests to God and his Father, to him be glory and dominion for ever, Ver. 6.

The Lord, the Lord God, *merciful* and *gracious*, *long suffering*, abundant in goodness and truth, Exod. 34. 6. Mercy and Long-suffering.

The Lord your God is *gracious and merciful*, and will not turn away his face from you, if you return to him, 2 Chron. 30. 9.

For thy *great mercies* sake thou didst not utterly consume them, nor forsake them; for thou art a *gracious and merciful God*, Nehem. 9. 31.

The Lord is *merciful and gracious*, slow to anger, and *plentiful in mercy*, Psal. 103. v. 11. 13. 17.

Who is a God like unto thee, that *pardoneth* iniquity, and *passeth by* the transgressions of the

remnant of his heritage? he *retaineth not his anger* for ever, because he *delighteth in mercy*, Mich. 7. 18.

He will turn again, he will have *compassion* upon us: he will subdue our iniquities, & thou wilt *cast all their sins into the depths of the Sea*, V. 19.

Despiseft thou the *riches* of his goodness, & *forbearance*, and *long-suffering*, not knowing that the goodness of God leadeth to repentance? Rom. 2. 4.

The Lord is not slack, as some men count slackness, but is *long-suffering* to us-ward, not willing that any should perish, but that all *should come* to repentance, 2 Pet. 3. 9.

Gracious
Promises.

The seed of the woman shall bruise thy head, Gen. 3. 15.

He forgiveth *all thine iniquities*, and *bealeth all thy diseases*, Psalm 103. 3.

He will not *alwayes chide*, nor keepeth he his anger for ever, Ver. 9.

His *anger* endureth but for a *moment*, in his favour is life; weeping may endure for a night, but *joy* cometh in the morning, Psalm 30. 5.

They that *sow in tears* shall reap in *joy*, Psalm 126. 5.

Though your sins be as *scarlet*, they shall be as *white as snow*; though they be red like *crimson* they shall be as *wool*, Isa. 1. 18.

In a little *wrath* I hid my face from thee for a *moment*, but with *everlasting kindness* will I have *mercy on thee*, saith the Lord thy Redeemer, Isa. 54. 8.

If the wicked will turn from all his sins which he hath committed, and keep all my *statutes*,

tutes, and do all that which is lawful & right, *he shall surely live, he shall not dye*, Ezek. 18. 21.

Have I any *pleasure* at all that the *wicked* should dye, saith the Lord God, and not that he should return from his wayes and *live*? Ver. 23.

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way & *live*, Ezek. 33. 11.

I will *betroth* thee unto mee *for ever*; yea, I will *betroth* thee unto me in righteousness, and in judgment, and in *loving kindness*, and in *mercy*, Hos. 2. 19.

A bruised reede shall he *not break*, and smoking flax shall he *not quench*, Mat. 12. 20.

Come unto me *all ye* that labour & are heavy laden, & I will give you *rest*, Mat. 11. 28.

Omnipotent
Goodness.

There is no condemnation to them which are in Christ Jesus, Rom. 8. 1.

To him that *is able* to do exceeding abundantly, *above all that we ask or think*, be glory, &c. Eph. 3. 20.

I am God *all-sufficient*, walk before me and be thou perfect, Gen. 17. 1.

Abraham being fully perswaded that what God had promised he was able to perform, Rom. 4. 21.

God is *able* to make all grace abound towards you, that you alwayes having sufficiency in all things, may abound to every good work, 2 Cor. 9. 8.

The same Lord over all is rich unto all that call upon him, Rom. 10. 12.

Thus it becometh us to *fulfil all righteousness*, Mat. 3. 15.

Christ his
perfect obe-
dience.

Which of you *convinceth* me of *sin*? John 8. 46.

As

As by one mans disobedience many were made sinners , so by the *obedience* of one shall many be *made righteous*, Rom. 5.19.

He hath made him to be sin for us , who knew no sin , that we might be made the *righteousness of God in him*, 2 Cor. 5. 21.

He was in all points tempted like as we are, yet *without sin* , Heb. 4. 15.

Such an high Priest became us, who is *holy, harmless, undefiled, separate* from sinners, Heb. 7. 26.

He *did no sin* , neither was *guile* found in his mouth, 1 Pet. 2. 22.

Full Satisfaction.

With the Lord is mercy and *plenteous redemption*, Psal. 130. 7.

The *chastisement* of our peace was *upon him*, Isa. 53. 5.

The Son of man came to give his life a ransom for many, Mat. 20. 28.

I *lay down* my life for my sheep, John 10. 15.

Feed the Church of God , which he hath *purchased* with his own blod , Acts 20. 28.

He was delivered *for our offences*, and was raised again *for our justification*, Rom. 4. 25.

Being *justified by his blood* , we shall be saved from wrath through him, Rom. 5. 9.

Who gave himself a *ransom* for all to be testified in due time , 1 Tim. 2. 6.

How much more shall the *blood* of Christ, who through the eternal Spirit offered himself without spot to God , *purge* our consciences from deads works, Hebr. 9. 14.

Who his own self *bare our sins* in his own body on the tree, that we being dead to sin, should live

live unto righteousness, by whose stripes ye were healed, 1 Pet. 2. 24.

The Blood of Jesus Christ cleanseth us from all sin, 1 John 1. 7.

Thou wast slain, and hast redeemed us to God by thy blood, Rev. 5. 9.

Thou art a Priest for ever after the order of Melchisedek, Psal. 110. 4. Perpetual intercession.

It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 34.

There is one God, and one Mediator between God and men, the man Christ Jesus, 1 Tim. 2. 5.

He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25.

Christ is entered into heaven it self, now to appear in the presence of God for us, Hebr. 9. 24.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, 1 John 2. 1.

And he is the propitiation for our sins, Ver. 2.

Give thanks, O Israel, to the Lord from the ground of the heart, Psal. 68. 26. 3 Part.
Heavy
Thanksgiving.

It is a good thing to give thanks to the Lord, Psal. 92. 1.

O give thanks to the Lord, and call upon his name, Psalm 105. 1.

I will give thanks to the Lord with my whole heart, secretly among the faithful, and in the congregation, Psalm 111. 1.

Hec

Preparation to Exercises

He fell down on his face, at his feet, *giving him thanks*, Luke 17. 16.

There are not found that returned to *give glory to God*, save this stranger, *Ver.* 18.

Giving thanks alwayes for all things unto God and the Father, *Eph.* 5. 20.

Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, *giving thanks* to God and the Father, by him, *Col.* 3. 17.

We *give thanks* to God alwayes, *1 Thess.* 1. 2.

In every thing *give thanks*, for this is the will of God in *Christ Jesus* concerning you, *1 Thess.* 5. 18.

God his be-
nefits Spi-
ritual.
Election.

What shall I render to the Lord for all his *benefits*? *Psalms* 116. 12. and *Psalms* 68. 19.

But ye are a *chosen* generation, a royal Priesthood, an holy Nation, a peculiar People, that yeshould shew forth the praises of him, who hath called you out of darkness into his marvellous light, *1 Pet.* 2. 9.

They that are with him are called and *chosen*, and faithful, *Rev.* 1. 17. 14.

Ye have not chosen me, but I have *chosen* you, *John* 15. 16.

Who shall lay any thing to the charge of Gods *elect*? *Rom.* 8. 33.

According as he hath *chosen* us in him, before the foundation of the world, *Eph.* 1. 4.

God hath from the beginning *chosen* you to salvation through sanctification of his Spirit, &c. *2 Thess.* 2. 13.

Creation.

God *created* man in his own image, *Gen.* 1. 27.

Saying, have dominion over the fish of the sea, and the fowls of the air, and over every living

ving thing that moveth upon the earth, *V.28.*

Thy hands have made me and *fashioned me*,
Pfalm 119. 73.

Thou hast *fashioned* me behind and before,
and laid thine hand upon me, *Pfalm 139. 5.*

Thine eyes did see my substance yet being un-
perfect, and in thy book were all my *members*
written, which in continuance were *fashioned*,
when as yet there was none of them, *Pf. 139. 16.*

Thou art worthy, O Lord, to receive glory,
and honour, and power, for thou hast *created all*
things, and for thy pleasure they are and were
created, *Rev. 4. 11.*

Thou hast *redeemed* mee, O Lord God of *Redemption*
truth, *Pfalm 31. 5.*

Blessed be the Lord, for he hath visited and
redeemed his People, *Luke 1. 68.*

Being justified freely by his grace through
the *Redemption* that is in *Jesus Chriſt*, *Rom. 3. 24.*

Chriſt *Jesus* of God is made unto us wisdom,
and righteousness, sanctification and *Redem-*
ption, *1 Cor. 1. 30.*

Chriſt hath *redeemed* us from the curse of the
law, being made a curse for us, *Gal. 3. 13.*

In whom we have *Redemption* through his
blood, the forgiveness of sins, according to the
riches of his grace, *Eph. 1. 7. Col. 1. 14.*

By his own *blood* he entred in once into the
holy place, having obtained eternal *Redemption*
for us, *Heb. 9. 12.*

Ye know that we were not *redeemed* with
corruptible things, as silver and gold, from
your vain conversation receiv'd by tradition
from your fathers, *1 Pet. 1. 18.*

But

Preparation to Exercises

But with the *precious blood* of Christ, as of a Lamb without blemish and without spot, Ver. 19.

Thou wast slain, and hast *redeemed* us unto God by thy *blood*, out of every kindred and tongue, and people and nation, Rev. 5. 9.

Vocation.

I will *call* them my people which were not my people, and her beloved which was not beloved, Hos. 2. 23.

I am not come to *call* the righteous, but sinners to repentance, Mat. 9. 13.

Amongst whom also are ye the *called* of Jesus Christ, Rom. 1. 6.

Whom he did predestinate, them he also *called*, Rom. 8. 30.

The gifts and *calling* of God are without repentance, Rom. 11. 29.

Walk worthy the *vocation* wherewith ye are *called*, Ephes. 4. 1.

I press toward the mark, for the price of the *high calling* of God in Christ Jesus, Phil. 3. 14.

God hath not *called* us to uncleanness, but to holiness, 1 Thess. 4. 7.

Faithful is he that *called* you, who also will do it, 1 Thess. 5. 24.

Justification.

Sion shall be *redeemed* with judgment, and her *converts* with righteousness, Isa. 1. 27.

By his knowledge shall my righteous servant *justify* many; for he shall *bear their iniquities*, Isa. 53. 11.

Blessed is he whose transgression is *forgiven*, and sin is *covered*, Psalm 32. 1.

Blessed is the man to whom the Lord *imputeth not iniquity*, Ver. 2.

It

It is one God which shall *justify* the circumcision by faith, and uncircumcision through faith, *Rom. 3. 30.*

To him that worketh not, but beleveth on him that *justifieth* the *ungodly*, his faith is counted for righteousness, *Rom. 4. 5.*

Whom he hath called, them he also *justifieth*, *Rom. 8. 30.*

Being *justified by faith*, we have peace with God through our Lord Jesus Christ, *Rom. 5. 1.*

Much more being now *justified by his blood*, we shall be saved from wrath through him, *Ver. 9.*

Being *justified by his grace*, we shall be made heirs according to the hope of eternal life, *Tit. 3. 7.*

Purge me with hyssop, and I shall be *Sanctified* clean; *wash* me and I shall be *whiter then* *tion.* *snow*, *Psalms 51. 7.*

I will *purge* away the *dross* and *take away all* *thy Tinn*, *Isa. 1. 25.*

He shall sit as a refiner and purifier of silver, and he shall purifie the sons of *Levi*, and *purge* them as gold and silver, *Mal. 3. 9.*

For their sakes I sanctifie my self, that they also may be *sanctified*, *John 17. 19.*

Being *sanctified* by the holy Ghost, *Rom. 15. 16.*

Such were some of you, but ye are washed, but ye are *sanctified*, *1 Cor. 6. 11.*

That he might *sanctifie* and *cleanse* it with the *washing* of water by the word, *Ephes. 5. 26:*

For by one offering he hath perfected them for ever that are *sanctified*, *Hebr. 10. 14.*

To

Preparation to Exercises

To them that are *sanctified* by God the Father, &c. *Jude* 1.

Mercy unto you, and peace be multiplied;
Ver. 2.

Hope of
Glorifica-
tion.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;
Job 19. 15.

Though after my skin worms destroy this body, yet in my flesh *shall I see God*, *Ver. 26.*

Thou shalt guide me with thy counsel, and afterwards *receive me to glory*, *Psalms* 73. 24.

Father, I will that they also whom thou hast given me, be with *me where I am*; that they may behold my *glory* which thou hast given me, *John* 17. 24.

Come ye blessed of my Father, inherit the *Kingdom* prepared for you from the foundation of the world, *Mat.* 25. 34.

Fear not little flock, for it is your Fathers pleasure to *give you the Kingdom*, *Luke* 12. 32.

If so be we suffer with him, we shall also be *glorified* together with him, *Rom.* 8. 17.

The sufferings of this present time, are not worthy to be compared with the *glory* that shall be revealed in us, *Ver.* 18.

Whom he justified, them also he *glorifieth*, *Ver.* 30.

Who shall change our vile body, that it may be *fashioned to his glorious body*, *Phil.* 3. 21.

I have fought a good fight, I have finished my course, I have kept the faith, *2 Timoth.* 4. 7.

Henceforth there is laid up for me a *Crown* of righteousness, which the Lord the righteous Judge

Judge shall give me at that day : and not to me only , but unto them also that love his appearing, *Ver. 8.*

Bless the Lord , O my soul , and forget not ^{Temporal} all his benefits, *Psalms 103. 2.*

Who forgiveth all thy sin , and *healeth all* ^{Health,} *thy diseases,* *Ver. 3.*

O Lord , thou hast brought up my soul from the grave ; thou hast kept me alive , that I should not go down to the pit , *Psalms 30. 3.*

Come , and let us return to the Lord , for he hath spoiled , and he will *heal us* , he hath smitten , and he will *bind us up* , *Hos. 6. 1.*

The Lord killeth and *maketh alive* , he bringeth down to the grave , and *bringeth up* , *1 Sam. 2. 6.*

It is God that girdeth me with *strength* ; ^{Strength,} and maketh my way perfect, *Psalms 18. 32.*

He *teacheth my hands to war* , so that a bow of steel is broken by mine arms, *Ver. 34.*

Which satisfies thy mouth with good things , and makes thee *young and lusty as an eagle* , *Psalms 103. 5.*

I am not worthy of the *least of all the mer-* ^{Wealth.} *cies* , and of all the truth which thou hast shewed unto thy Servant : for with my staff I passed over this Jordan , and now I am *become two bands* , *Gen. 32. 10.*

Also the Lord *gave Job twice as much as he had before* , *Job 42. 10.*

Charge the rich in this world , that they be not high minded , nor trust in uncertain riches , but in the living God ; who *giveth richly all things to enjoy* , *1 Tim. 6. 17.*

D

Thou

- Liberty. Thou hast set me a *liberty* when I was in thrall, *Psalms* 4. 1.
- Good name. *Cornelius* a just man, and of good report, *Acts* 10. 22.
And these all having obtained a *good report*, through faith, received not the promises, *Heb.* 11. 39.
- Friends. Ointment and perfume rejoice the heart; so doth the sweetness of a *man's friend* by hearty counsel, *Prov.* 27. 9.
Then came to *Job* all his brethren, and all his sisters, and all they that had been of his acquaintance, &c. *Job* 42. 11.
- Safety. Thou Lord onely makest me dwell in safety, *Psalms* 4. 8.
He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty, *Psalms* 91. 1.
Behold he that keepeth Israel shall neither slumber nor sleep, *Psalms* 121. 4.
The Lord shall preserve thee from all evil; he shall preserve thy soul, *Ver.* 7.

A preparatory HYMN, collected out of divers Psalms, wherein the devout soul

Desireth { Access (a)
Audience (b)
Assistance (c)
Acceptance (d)

(a) **T**hou sayest, Seek ye my face: my heart saith unto thee, Thy face, Lord, will I seek, *Psalms* 127. 8.

Hide

Hide not thy face far from me, nor put thy
Servant away in anger, Ver. 9.

Cast me not away from thy presence, and take
not thy holy Spirit from me, Psalm 51. 11.

(b) Hear, O Lord, when I cry unto thee: have
mercy also upon me, and answer me, Psalm 27. 7.

Ponder my words, O Lord, consider my medi-
tation, Psalm 5. 1.

My heart is inditing a good matter; my tongue
is the pen of a ready writer, Psalm 45. 1.

(c) O Lord open thou my lips, and my mouth
shall shew for thy praise, Psalm 51. 15.

Let my prayer be set forth before thee as in-
cense, and the lifting up of my hands as an eve-
ning sacrifice, Psalm 141. 2.

Set a watch, O Lord, before my mouth, and
keep the door of my lips, Ver. 3.

(d) Let the words of my mouth, and the medi-
tations of my heart, be acceptable in thy sight,
O Lord my strength and my Redeemer, Ps. 19. 14.

*A preparatory PRAYER; wherein all the
conditions requisite in prayer are ex-
pressed and prayed for.*

HEavenly Father, whose gift it is that I
can ask any good gifts at thy hands;
without whose grace I cannot desire thy health
and saving grace, infuse into my heart the Spi-
rit of Supplication, that in an awful reverence
of thy Majesty, out of a true sense and feeling
of my wants and infirmities, and a lively faith

in thy promises, I may with cheerfulness of mind, and fervency of Devotion, and constant perseverance *lift up a pure heart and clean hands unto thee* at all times, humbly intreating thy sovereign bounty for such things onely as thou in thy wisdom shalt think fit to give; and calling upon thee, in such order and manner as thou hast prescribed me to ask in that absolute pattern of all prayer, set down in the Gospel by my Lord and Saviour *Jesus Ghris*t. In whose Name, Mediation, and Words, I cry, *Abba, Our Father, which art in Heaven, hallowed be thy Name, &c.*

*The Preparation to the hearing
of the WORD.*

Bern. Serm.
3. de Pent. ut
eadem via
intraret an-
tidotus qua
venenum in-
graverat.

GOD in his infinite wisdom hath so disposed the means of our salvation, that the sovereign *Antidote* against sin, and death, is conveyed into the soul *through the same passage*, whereby the deadly *poys*on first entered. Death stole in at the ear by suggestion of the evil spirit, and now life in the hearing of the Word passeth in at the same gate of the soul, by the operation of the holy Spirit. Hast thou an ear (O Christian by thy profession) for the Devil, and none for God? An ear to receive *poys*on dropped in, and not to receive the oil of grace, and most precious *Balsamum* of GODS Word

Word, instilled by Preaching? If thou art
a Sheep of Christ, and belongest to
his fold, shew his *ear-mark*: *My sheep* John 10. 27.
bear my voice. Where we read in the
Psalms, according to the Septuagint, and
in the Epistle to the Hebrewes, *A body* Heb. 10. 5.
thou hast fitted or prepared me; it is in the
Original according to the Hebrew, word
for word, *Nine ears hast thou boared*; to Psal. 40. 6.
teach us that God fits us and prepares us
for his service, especially by boaring our
ears with those *goads and nails that are fastened* Eccl. 12. 11.
by the masters of the assemblies, and are given
from one shepherd. Isocrates adviseth Dem-
onicus to employ all his leysure-time in di-
ligent hearing the penned Orations and
speeches of eloquent Orators, and grave
Counsellors. For so (saith he) *thou shalt* Isocrat. ad
get that with much ease, which cost another Demon.
man much pains. That which a divine Ora- τὴν νῆσιν
tor, and heavenly Preacher hath been many ἀλλὰ καὶ χαλὰ-
weeks (perhaps months) in laying together, νῆσιν οὐκ ἐπα-
he scattereth abroad in an hour. Obser- ρίσας ἀνυπό-
vest thou not how the *Manna* which he
gathereth grain by grain, or *seed by seed*, he
delivereth out to thee in whole *Omers*, yea,
and *Epha's* too? Yea, but thou art well
stor'd with this heavenly provision, and
food of *Angels*, thy Library is like a rich
Granarie; and why mayest thou not then
as well or better spend thy time in per-
using such writings, than going to the
Church perhaps a good way from thy
house, to hear a man of meaner gifts,

than those were or are of, whose works thou hast in the last and best Editions by thee? I preceive by this objection, that thou hast heard much against hearing; hear now a little for it.

First, as a great Master of the Law was wont to say, that Courts of Justice must not *clash* one against another; so it is most certain, the duties of Piety ought not to *clash*, *justle*, or any way cross one the other. Private reading and publick hearing, must both have their places, season, and turns. If thou art so straitned in time, or overlaid with business, that thou canst not allow a fit time for both, let the private, voluntary, alwayes give place to the publick necessary duty. The Commandements of GOD, and the Church wherein thou livest, ought to over-sway thy private opinion, fancy, or inclination, or perhaps diabolical temptation. If thy Pastour be so strictly charged to preach unto thee, certainly thou art necessarily bound to hear him: For these duties are linked together. Hath private reading the like promises to publick hearing the word? or is it of like force and efficacy? Where thou canst name one that hath been won to the Christian Faith and true Godliness by private reading, we can produce many *thousands* that have been added to the Church by publick Sermons: yea, sometimes at one Sermon. The Holy Ghost in the day of Pentecost came with the *sound*. Where the *sound* is of the Word preached, there goeth the Spirit ordinarily. Yet I deny not but that many in private reading the Scriptures

Scriptures, and other holy Books, may and do feel some soft and sweet blasts of the Holy Spirit; but in the publick Ministry of the Word, the Spirit cometh down *like a mighty rushing wind, filling the whole room*; we receive then in a fuller measure. Sermons preached are compared to rain and dew, but printed, to snow; which though it lie longer on the ground, yet it is much colder; and doth not in like sort pierce, moisten, and fasten the ground as the other. Moreover those things that have passed the Press, lye by us; we may at any time have, and use them: but the notes of a Sermon preached are like the *Manna*, that fell on the Sabbath eve, which (if it was not presently gathered) was utterly lost. There is much difference between those general receipts thou findest in Physick books, and a special potion or EleQuary, made by a trusty Apothecary, according to the direction of a learned Physician, and particularly applied to thy peculiar disease. Every man hath not the skill of the Apothecary to make the Confection, and fewer have the judgment of an experienced Physician to direct where and how it ought to be given. And albeit the Preacher be a man of no very extraordinary gifts, yet in regard he is an *Ambassadour sent from God* unto thee, if he faithfully (though perhaps not so eloquently) deliver his message unto thee, thou oughtest to hear it, and honour him for his Masters sake. His feet cannot but seem beautiful to thee, if they be shod with the preparation of the Gospel of Peace.

Acts 2. 2.

2 Cor. 5. 20.

Rom. 10. 15.
Eph. 6. 15.

Plut. de
tranq. anim.

Laſtant. in-
ſpirat. divin.
lib. 1. cap. 1.
Potentius in
animos in-
fluit & vi ſua
inſtructa, &
luce oratio-
nis ornata,
1 Cor. 2. 4.

Sen. Epist. 1.
ad Lucilium.
Pungit, non
penetrat.
Heb. 4. 10.
Piercing to
the dividing,
&c.
Joſh. 6. 5.

Heb. 13. 17.

The diligent Bee gathereth Honey of Thyme, one of the dryest Herbs that is; and certainly, if thou be not a Drone thy self, thou mayest suck from the mouth of the barrenest, and (as thou callest him) the driest Preacher, Doctrine sweeter than the honey or the honey comb. Although I assent freely to Lactantius, that the truth findeth easier entrance into the soul when she cometh armed, not only with her own strength, but also with the best aid, wit or art can afford: Yet withal I affirm with S. Paul that faith standeth not in the enticing words of mans wisdom, but in the demonstration of the Spirit, and power of God. Art may move affection; but nothing but Gods Word, and the grace of the Spirit can remove corruption. Humane wit and learning may tickle the ear, and as (Seneca speaks of Chrysippus his acute sentences) prick, but never pierce the heart; that is the singular prerogative of the word of GOD. What are Ram's horns in comparison of silver Trumpets? Yet when God commands and appoints, the harsh sound of them shall demolish those strong holds of Satan, which the sweeter and shriller sound of silver trumpets shall not do. Be thou obedient to him who is set over thee in the Lord, and must give an account of thy soul. Desire not to have thy ears tickled, but thy heart pricked, & make then no doubt, but that God will bless his Ordinance and thy obedience; and supply to thee by his Spirit, what may be deficient in the Preachers learning or language. But then thou must come prepared to the hearing of the Word by such directions as are set down in it,

THE

THE PREPARATORY
ADMONITION.

THE ANALYSIS.

The pre-
paration
to the
bearing
of the
Word;
consisteth
in

- | | | | |
|---|---|--|----------------------------------|
| 1. Consi-
deration
especial-
ly of
these
particu-
lars, viz
that | { | 1. The bearing of the Word is a ne-
cessary duty enjoyned
by God the | } Father.
Son.
Holy Ghost. |
| | | 2. We must give an account to God,
what, how, and when we hear. | |
| | | 3. The Word we hear is the Word of
God, and not of a morial man. | |
| | | 4. It is the ordinary means of salva-
tion. | |
| | | 5. If we profit not by it, it will be to
our greater damnation. | |
| 1. The Preacher,
that God would | { | Directi
Assist | } him |
| | | | |
| 2. Prayer
for | { | 2. Our selves, that he will give us | |
| | { | 1. Attention to hear, | |
| | { | 2. Understanding to conceive; | |
| | { | 3. Wisdome to apply. | |
| | { | 4. Judgment to discern. | |
| | { | 5. Faith to believe. | |
| | { | 6. Memory to retain. | |
| | { | 7. Grace to practise the sincere
Doctrin of GODS holy Word. | |

THE TEXTS.

1. We are
commanded
by the Fa-
ther.

Hearken, O Israel, unto the Ordinances
and statutes which I teach you, *[Deuter:*
4. 1.

The Son.

Hear my Law, O my People; *incline your
ears* to the words of my mouth, *Psalms* 78. 1.

This my wel-beloved Son, in whom I am
well pleased: *bear him*, *Mat.* 3. 17.

He that heareth of me these words, I will
liken him to a wise man that built his house
upon a rock, *Mat.* 7. 24.

He that hath an ear to hear, let him *bear*,
Mat. 11. 15.

The Holy
Ghost.

Let him that hath an ear *bear* what the *Spi-*
rit saith to the Churches, *Rev.* 2. 7.

To hear
heedfully
the word of
the Prea-
cher.

Take heed what ye *bear*, *Mar.* 4. 24.

Beware of false Prophets that come unto
you in sheeps cloathing, *Mat.* 7. 15.

They *searched* the Scriptures, to see whe-
ther those things were so, *Acts* 17. 11.

Prove all things: hold that which is good,
1 Thess. 5. 21.

Try the spirits, whether they be of God or
not, *1 John* 4. 1.

Not as the
word of man
but as the
word of
God.

They have not rejected thee, but they have
rejected me, *1 Sam.* 8. 7.

He that heareth you, *beareth me*; and he
that heareth me, heareth him that sent me,
Luke 10. 16.

Blessed is he that heareth the *Word of God*,
and keepeth it, *Luke* 11. 28.

Ye received the Word, *not as the word of
man*

man, but, as it is indeed, the *Word of God*,
1 Thess. 2. 13.

The *Word of God* is lively and mighty in operation, &c. *Heb.* 4. 12.

If any man speak, let him speak as the *Word of God*, 1 Pet. 4. 11.

I am not ashamed of the Gospel of Christ; which will prove the means of our salvation. for it is the *power of God unto salvation* to every believer, *Rom.* 1. 16.

Man *liveth* not by bread onely, but by every *Word* that proceedeth from the mouth of *GOD*, Luke 4. 4.

He that heareth my word, and believeth in me, *hath life eternal*, and *shall not come into condemnation*, but is passed from death to life, *John* 5. 24.

To whom shall we go? Thou hast the words of *eternal life*, *John* 6. 68.

He that refuseth me, and receiveth not my words, hath one that judgeth him. The word Or damnation. which I have spoken it shall *judge him* at the last day, *John* 12. 48.

If I had not come, and spoken unto them, they *had not had sin*, *John* 15. 22.

We are the sweet smelling savour of Christ, in them that are saved, and *them that perish*, 2 Cor. 2. 15.

To the one we are the *savour of death unto death*: and to the other the *savour of life unto life*, Ver. 16.

Continue in *Prayer*, and watch in the same with thanksgiving, *Col.* 4. 2.

Praying for us, that God may open to us We must pray for the Preacher. the *door of utterance* to speak the mysteries of Christ, Ver. 3. That

That I may utter it as it becometh me to speak, *Ver. 4.*

For our selves that we may attend. A certain Woman named *Lydia* heard us, whose heart the Lord opened, that she attended to the things that *Paul* spake, *Acts 16. 14.*

Understand. Give me *understanding*, and I will keep thy Law, *Psalms 119. 34.*

And this I pray, that ye may abound yet more and more in *knowledge and in all judgment*, *Phil. 1. 9.*

Discern. That ye may *discern* those things that differ, *Ver. 10.*

The Lord give thee a *right judgment* in all things, *2 Tim. 2. 7.*

God that commanded the light to shine out of darkness, is he that hath shined in our hearts, to *give the light of the knowledge* of the glory of God, in the face of *Jesus Christ*, *2 Cor. 4. 6.*

Believe. The Apostles said, Lord, increase our *Faith*, *Luke 17. 5.*

For this cause I bow my knees to the Father of our Lord *Jesus Christ*, *Eph. 3. 13.*

That *Christ* may dwell in your hearts by *faith*, *Ver. 17.*

Remember. And his mother *kept* all these sayings in her heart, *Luke 2. 51.*

I have *bid* thy promises in my heart, that I might not sin against thee, *Psalms 119. 11.*

Practice. Whosoever heareth of me these words, and doth the same, I will liken him to a wise man that built his house upon a rock, *Mat. 7, ver. 24.*

If ye know these things, blessed are ye if ye do them, *John* 13. 17.

Be ye *doers of the Word*, and not hearers only, deceiving your own selves, *Jam.* 1. 2.

The preparatory HYMN,
wherein the

Devout soul ex- presseth her	{	(a) High esteem of the Word.	
		(b) Continual meditation on it.	
		(c) Exceeding delight in it.	
		Fervent desire to	(d) Instructed in it.
		be	(e) Ruled by it.

(a) MY soul *breaketh for the longing* it hath unto thy judgments at all times, *Psal.* 119. 20.

The Law of thy mouth is *better* to me than thousands of *gold and silver*, *Ver.* 72.

The Law of the Lord is *perfect*, converting the soul: the testimony of the Lord is *sure*, making wise the simple, *Psalms* 19. 7.

The Statutes of the Lord are *right*, and *rejoice the heart*: The Commandement of the Lord is *pure*, enlightning the eyes, *Ver.* 8.

The fear of the Lord is *clear*, enduring for ever: The Judgments of the Lord are *true* and *righteous* altogether, *Ver.* 9.

More

Preparation to the hearing

More to be desired are they than *gold*, yea, than *much fine gold*: *sweeter* also than *bony* and the *bony-comb*, *Ver. 10.*

Moreover by them is thy servant *taught*, and in keeping of them is great *reward*, *Ver. 11.*

(b) I will meditate on thy precepts, and have respect to thy wayes, *Psalms 119. 15.*

O how I love thy law! it is my *meditation* all the day, *Ver. 97.*

Thy words have I *bid* in mine heart, that I might not sin against thee, *Ver. 11.*

(c) I will delight my self in thy statutes: I will not forget thy Word, *Ver. 16.*

Thy testimonies are my *delight* and my counsellors, *Ver. 24.*

Thy testimonies have I claimed as mine *heritage* for ever; for they are the very joy of mine heart, *Ver. 111.*

(d) Open *thou mine eyes*, that I may behold the wondrous things of thy Law, *Ver. 18.*

Make me to *understand* the way of thy precepts: so shall I talk of thy wondrous works, *Ver. 27.*

(e) *Order my steps* in thy Word; and let not any iniquity have dominion over me, *Ver. 133.*

Make thy face to shine upon thy servant: and *teach me* thy statutes, *Ver. 135.*

The Preparatory PRAYER.

GRACIOUS GOD, who hast appointed the *opening of the Scriptures* by preaching, to be the ordinary means of salvation to thy chosen

sen ; bless this thine ordinance to me, and prepare me for it. Grant that thy Word, *being mixed with faith in me*, may be unto me a *savour of life unto life*, and not a *savour of death unto death*. Direct and assist thy Minister, that he may *rightly divide it*. Open unto him a *door of utterance*, that what he hath conceived in thy fear upon thy holy Oracles, he may deliver to thy glory. Fill him with the *Holy Ghost*, that his lips *may be full of grace*, and that he may *speak instruction to mine ignorance, correction to my errors, comfort to mine afflictions, and peace to my conscience*. Guide the *sword of the Spirit* in his hand, that it may meet with, and smite my special corruptions and bosom sins known or unknown ; and give me grace to endure the just reproof of them by his ministry, and to love him for it and amend by it. Open my heart, that I may attend to those things that may belong to my peace. Endue me with wisdom and *spiritual understanding*, that I may discern those things that differ, and try all things, and hold that which is good, and apply it to my self for the *subduing of my fleshly members and affections*, and building me up in the most holy faith of thine Elect. Quicken me with thy Spirit, that I may cheerfully, and willingly, and constantly listen to the *voice of the heavenly charmer*, that he may kill the venom of sin in my soul. Let the words of thy Preacher drop as rain, and distil as dew upon me, and into me, to make my barren heart fruitful in holy affections and desires ; my mind in heavenly thoughts and conceptions ;

ceptions; my tongue in *wholsome words*, and *graceful speeches*; my hands in *all manner of good works*, that I prove not an *idle bearer*, but a *doer of thy Word*; and constant practiser of all holy duties, to the honour of thy holy and blessed Name, and the salvation of my soul in *the day of the Lord Jesus*; To whom with thee, and the Holy Ghost, &c.

*The preparation to the receiving of
the Holy SACRAMENT.*

Bern. Serm.
de purifica-
tione. Hodie
Dominus
Templi in-
gressus est
Templum
Domini.

IT being reveiled to aged *Simeon*, that he should see his Saviour in the flesh before he rendred up his own Spirit; when he came into the *Temple of the Lord*, and there found the *Lord of the Temple*, he was so overjoyed therewith, that he took the Babe into his arms, embraced it, and began his swan-like song; or *Nunc dimittis*, saying; *Lord now lettest thou thy Servant depart in peace*: for I have seen the *Prince of Peace*; mine eyes have seen thy *salvation*, and I desire to see no more. Into thy hands, O sweet Babe whom I hold in mine arms I commend my fainting Spirit. Embrace my soul with thine armes of mercy, as I embrace thy body with these arms of flesh. This singular prerogative of *Simeon* (or rather a far greater) the Lord vouchsafeth thee, O devout soul; when he biddeth thee to his holy Table; even to take into thy hands thy Saviour: To see with thine eyes, and handle with thy hands, yea, and taste with thy mouth
the

the *Word of life*. For by, and with the sacred elements, (though not in or under them) thou partakeſt of the fleſh and blood of the Son of God ſpiritually (for his *words are ſpirit and life*) yet truly, and in very deed, for he is *the living bread that came down from Heaven*: his fleſh is *meat indeed*, and *his blood is drink indeed*. As at ſumptuous feaſts, where curious ſervices are, thou ſeeſt the proportion and ſhape of the deer or fowl, ſet out in gold and colors on the out-ſide or lid of thoſe baked meats which are truly contained under it, and to be eaten; So (if we may draw a reſemblance offo high & divine a Myſtery from an earthly and humane repaſt) under the figures of Bread and Wine, as it were the printed lid or cover, thou feedeſt on the meat of Angels, the dainties of heaven, the fleſh of thy Saviour, who is there deſcribed in thy fight, and before thee crucified, *Gal. 3. 1.* That which is re- preſented in the ſign to the eye of thy body, is preſented in the thing ſignified to the eye of thy ſoul, & hand of thy faith: what is ſhadowed in the Sacrament is truly alſo exhibited by it. *Qui credit, edit; if thou believeſt that thou eateſt, thou eateſt that thou believeſt*: Let no heretical *Harpyes* pluck from thee thy heavenly diſh of meat, as *Caleno* did *Anea's*.

Beware of two ſorts of Heretiks eſpecially, which ſeek to beguile thee in the Sacrament, Or rather of it,

viz. the

{ Sacramentaries }
{ Papiſts. }

Vir. *Æneid.*
3.
I mean Sa-
cramenta-
ries, proper-
ly ſo called,
not ſuch as
Papiſts brag
ſallſely with
that name.

Preparation to receiving

The one denying the sign, the other the thing signified. The one offereth thee a shadow without the body, the other the body without the shadow, and consequently neither of them giveth thee the true Sacrament, to whose nature and essence both are requisite. The Sacramentaries would rob thee of the *Jewel*, the Papists of the *Casket*. Lay thou thine hands on both, hold both fast; as thou seeest the verity and substance of the one, so believe the verity and substance of the other. As thou takest the one, receive the other: As thou handlest the one, apprehend the other: As thou feedest with thy mouth on the one, feed in thy heart on the other: And as truly as the one *nourisheth* thy body to a temporal, the other shall preserve thy soul to eternal life. For it is the *Tree of life* which grows in the midst of the *Paradise of God*, his Church on earth. The way to the mystical Tree in *Paradise* was guarded by an *Angel waving a flaming sword*: Gen. 3. 24. The way to this in like manner is fenced. There stands an *Angel* at the Table, Gods Minister brandishing the *sword of the Spirit*, and forbidding (under pain of death) any to eat of this fruit, that have their *teeth set on edge with the apples of Sodom* and *grapes of Gomorrah*. Other fruit and meat are prepared for us; but we must be prepared for this before we eat it. The *bread* of the earth cannot feed when thou eatest it, till it be changed into thy body, because thou art more excellent than it: but this bread which came down from heaven, is more excellent than thou art, and there-

Of the Sacrament.

51

therefore thou must be changed into it, before it nourish thee. All other meat is received as it is in it self, and no otherwise: but this is diuers as it is received. Other meat affecteth and altereth the tast; but here the tast altereth the meat. For if it be *worthily* received, it is the body and blood of Christ: if *unworthily*, it is but bare Bread and Wine. If it meet with a spiritual tast and appetite, and stomach purged and prepared, it proveth the food of life, nay of immortalitie: if otherwise, it turneth into *deadly poyson*: for *he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body*. A learned Physician that tendreth the health and life of thy body, will never minister strong physick that will amend or end thee, before he hath prepared thy body accordingly. This Sacrament is not only food, but also physick to cure thy soul; yea such strong physick as will work effectually one way or other, to thy health and salvation, or to thy death and damnation. Be careful therefore, before thou takest it, to prepare thy self for it; and for thy help peruse the Admonition, Hymn, Prayer, and Confession following.

Calvin. inst.
lib. 4.
1 Cor. 11. 29.

*The Admonition before the
Communion.*

THE ANALYSIS.

*The due
preparation
to the Sa-
crament,
is by*

1 Exami-
nation
whether
thou hast

1. *A fervent desire to partake of this holy Table.*
2. *Competent knowledge in this high Mystery.*
3. *Faith in Christs incarnation, life and death, and affiance in the Merits of them.*
4. *A conscience cleansed by true repentance.*
5. *An heart free from malice and all uncharitableness.*

2 Prayer.

THE TEXTS.

He that
worthily re-
ceiveth must
1 Examine.

Let a man *examine* himself, and so let him eat of that Bread, and drink of that Cup,
1 Cor. 11. 28.

2 Desire,

Blessed are they that *hunger and thirst* for
righteous-

righteousness sake, for they shall be satisfied,
Mat. 5.

Ho, every one that *thirsteth* come ye to the
water, *Isa. 55. 1.*

Give us evermore of this bread, *John 6. 34.* ^{3 Know.}

For he that eateth and drinketh unworthily,
eateth and drinketh judgment to himself, *not*
discerning the Lords body, 1 Cor. 11. 29. ^{4 Believe.}

I am the bread of life; he that cometh to
me shall never hunger, and he that *believeth in*
me shall never thirst, *John 6. 35.*

Christ dwelleth in us *by faith,* Eph. 3. 17.

I will *wash mine hands in innocency,* and so ^{5 Repent.}
I will go to mine Altar, O God, *Psalms 26. 6.*

To the impure all things are impure, *Tit. 1. 15.* ^{6 Love.}

If thou bring thy gift to the Altar, and
there remembreth that thy brother hath ought
against thee, *Mat. 5. 23.*

Leave thou thy gift before the Altar, and
go thy way, *be reconciled to thy brother,* and
then come and offer thy gift, *Ver. 24.*

We being many are *one bread and one body,* for
we are all partakers of this one bread, *1 Cor. 10. 17.*

A preparatory HYMN to be used before, or at the
receiving of the blessed SACRAMENT,
wherein the devout soul expresseth

Her { a Desire of the food of life.
b Hope that she shall obtain it.
c Thanks for it.

(a) **A**S the Hart panteth after the water
brooks; so panteth my soul after thee,
O God, *Ps. 42. 1.* E 3 My

Preparation to the receiving

My soul thirsteth for God, even for the living God, Ver. 2.

My soul thirsts for thee: my soul longs for thee, as a dry and thirsty land, Psalm 63.

I will bless thee while I live, I will lift up my hands in thy Name, Ver. 4.

(b) My soul shall be satisfied with marrow and fatness, and my mouth shall praise thee with joyfull lips, Ver. 5.

Thou preparest a table before me, and my cup runneth over, Psalm 23. 5.

The Lord is the portion of my inheritance and of my cup, Psalm 16. 5.

I will take the cup of salvation, and call upon the name of the Lord, Ver. 13.

(c) I will pay my vows to the Lord, now in the presence of all his People, Ver. 14.

I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of the Lord, v. 17.

A special Confession to be used before the receiving of the Holy SACRAMENT.

TO THE READER.

I Have endeavored in the Meditation ensuing, as in a Table, to set before thee a Synopsis or joynt view (as near as I could) of all sins that are usually, or can be, by those who are called to the knowledge of truth, committed against the Law or Gospel. And though thou be not guilty of all these breaches of Gods holy Ordinances in particular; yet mayest thou discreetly use this confession, both to inform

form thy judgment, how many and manifold thy sins are, or at least may be, and to reform thy heart and affections, in which are the beginnings and seeds of all these sins; which if they be not nipt in time by Gods preventing grace, will ere thou art aware, shoot up and grow to the height of all impiety.

The MEDITATION ensuing,
consisteth of

Original, pag. 56.

Actual, pag. 56.

(b) *Against the Law.*

The 1 Commandement,

pag. 57.

2. pag. 59.

3. pag. 61.

4. pag. 62.

5. pag. 64.

6. pag. 65.

7. pag. 65.

8. pag. 66.

9. pag. 67.

10. pag. 68.

(b) *Against the Gospel,*

pag. 69.

a Confes-
sion of sin,
pag. 56.

a Petition for Grace worthily to receive the
most Holy Sacrament, pag. 72

The MEDITATION.

Confession
of sins.

I Dare not presume to *compass thine Altar*, most holy Lord GOD, before I have *cleansed* my mouth by confession of my sins, and *washed mine hands in innocency*, and *purified my heart* by profession of my faith in my Redeemers blood. For thy sacred Word teacheth me, that *holy things must not be given to dogs, nor pearls cast before swine*; What is so holy as the Body and Blood of thy Son? In which the rayes of thy divine Majesty are most conspicuous. What pearl so precious as this Sacrament? And is there any *Dog* so filthy, or *Sow* so unclean, as I am by nature? With loathing of my self, and greatest detestation of my rebellious corruption, I confess that never *Dog* so oft returned to his vomit, nor *Sow* to her wallowing in the mire, as I have to the sink of sin, and mire of sensual filthiness. I was at the first conceived in lust, and since *lust hath conceived* in me, and *brought forth sin*, & sin had been long ago consummate, and *brought forth death*, if thy preventient mercy and grace had not killed death it self in the birth. I am not able to conceive what sin I have conceived in my heart, much less to utter what sins I have uttered with my tongue. My best actions are tainted, how much more my defections? my prayers against sin, through many imperfections in them, are (unless thou cover them) abominable in thy sight; how much

Original.
Actual.

much more the sins against which I pray? All the remedies which thou hast prescribed in thy Law and Gospel against the maladies of my soul; have increased them, and so improved my sin; that *sin in me is become above measure sinful*. Every line and precept in thy Law, which should have been as a finger pointing to me the way to heaven, is a *hand-writing* against me, sentencing me to hell.

Against the Law.

Thou hast commanded, *That I should have no other Gods but thee*; That I should set my whole delight in thee, repose all my confidence on thee, expect all my happiness from thee, address all my prayers to thee, with everlasting praises and thanksgivings, for all that I enjoy or hope for. I know by the light of nature, that an *Idol is nothing in the world*, and that the *Gods of the Heathen are the works of mens hands, that they have eyes and see not*: whereas thou hast no eyes, yet seest all things. *They have ears and hear not*: whereas thou hast no ears, yet hearest all things. *They have mouths and speak not*: whereas thou hast no mouth, yet speakest continually in thy Word to thy children. *They have hands and work not*: whereas thou hast no hands, yet *workest all in all*. Moreover by the light of thy Gospel I have discovered the gross and palpable Idolatry of all Papists and mis-believing Christians, who attribute religious worship to any Angel or Saint, living or deceased: Yet if I should say, I have no other Gods besides thee, I should *deceive my self, and there were no truth in me*.

The 1 Commandment.

1 Cor. 10. 19.
Pl. 115. 5, 6.

And handle not.

For

For I have made the *arm of flesh my God*, and trusted to it more than to thee : I have made the Potentates and rulers of the world my god, and feared them more than thee : I have made honour and wordly greatness, and uncertain riches my god, and more sought for them, than thy favour : I have made my sinful sports and sensual pleasures my god, and more delighted in them than in thee. *Thy Kingdom and the righteousness thereof*, which I should have sought *in the first place*, I have set in the last place ; and wordly vanities, on which at all I should not have *set my heart*, I have often preferred and set before thy service. I have given too much entertainment to Satans suggestions, and blasphemous objections against the articles of our *most holy faith*. I have curiously pried into thy hidden Decrees, and measured them by the crooked rule of my corrupt reason : I have grudged at the *prosperity of the wicked*, and have been *scandalized at the cross* of the godly. I have risen up against thee, when thou hast chastened me in love, for my good. I have provoked thy justice ; I have presumed upon thy mercy ; I have tempted thy power ; I have distrusted thy goodness ; I have *resisted thy grace, and choaked the motions of thy Spirit in me* : I have not increased my *talent* of knowledge by Meditation on thy Law, nor bettered my affections by Contemplation of thy mercy : I have not *sanctified thy Name*, I have not adored thy Majesty ; I have not admired thy wisdom. I have not endeavoured to imitate thy perfections ; I have not
stedfastly

steadfastly believed thy promises ; I have not awfully regarded thy threats ; I have not *hungred and thirsted for righteousness* : I have not been chearful in thy service ; I have not been sorrowful for thy displeasure , not *zealous* for thine honour ; I have not diligently sought after thee in thy Word , that I might know thee : I have not known thee , that I might love thee : I have not loved thee , that I might fear to offend thee , that I might *watch over all my wayes* : I have not watched over all my wayes , that I might *walk humbly* , reverently , and holily before thee.

Thou hast commanded , *That I should make no Image to myself* , to represent thy nature , or worship thy incomprehensible Majesty in , or by it : and thou hast taught me out of thy holy Word , that all superstitious *will-worship* devised by man , and practised at this day by the Romish Synagogue , is a violation of this thy holy Commandment. All which kind of image or *will-worship* , though from my heart I detest and abhor , yet I cannot clear my conscience from all kind of breach of this thy sacred Law ; for I have framed images in my mind , and conceived grossly and carnally of spiritual and heavenly mysteries. I have not laboured to withdraw my mind from my senses , and all sensible and visible representations of thy glorious and dreadful Majesty , that I might *worship thee in spirit and in truth*. I have had a desire to look into the Temple of *Rimmon* , and view the superstitious and abominable rites of Idol-worshippers. I have converted

The 2 Commandment.

fed too freely and boldly with the factors of Antichrist, and patrons of manifold Idolatry, and without warrant or calling thereunto, out of meer curiosity, have perused and read their impious and impure books. Such is the corruption of my sensual nature, that I am more apt to be moved at the sight of a Crucifix or Picture of my Saviours bloody passion, than by reading the story of his death in the Evangelists; and for thy peculiar and immediate service, I have not prepared my self unto it as I should. I have often omitted and put off for my pleasure, or profits sake, holy exercises of Religion; and when I have been present at them, it hath been rather for form, or custom, or to avoid the penalties of the Law, than out of true devotion and an holy love to thy *habitation, and the place where thine honour dwelleth*. I have not *humbled my self with fasting*, nor strictly examined my conscience, that I might perfectly confess all my sins. I have not called continually thy benefits to mind, that I might thankfully recount them all. I have not stirred up my desires and affections, that I might sing unto thee with a joyful heart and chearful voice. I have given more audience to the world, than to hearing thee in thy Word. I have spent more time in, and been more affected with the writings of men, yea sometimes profane Historians, Philosophers and Poets, than thy divinely inspir'd Scriptures. I have not *contended* for the holy faith, nor stood up in the defence thereof against all opposites thereof, Atheists, Infidels,

fidels, Hereticks, carnal Gospellers, or worldly Politicians. In all parts of thy worship, and much more in the holy manner of performing it, I have been most defective; *Lord, enter not into judgment with thy Servant for it.*

Thou commandest me, *Not to take thy Name in vain*, but to make a reverend and holy use of thy name, attributes, and whatsoever hath relation unto thee: but I have many wayes abused thy Name, by mentioning it in sports and pastimes, by rash oaths, fearful imprecations and curses: I have not been so careful as I ought to render my vows unto thee, and to perform such promises, as I have confirmed by interposing thy sacred Name. I have abused thy divine attributes, both by mis-conceiving and mis-applying them, either to justify my neglect of the means of salvation; or my undertaking unwarrantable courses: I have abused thy holy Scriptures by carelessly reading them, without premeditation and prayer, by unprofitably hearing them, by wresting them to my own ends, and purposes, and making them a *cloak of maliciousness*; and cover of wickedness; by framing idle and scurrilous jests upon some passages of them, or allusions unto them, or at least not reproving those who have so profaned them. Lastly, by professing the Gospel, and yet not *adorning the profession* thereof by an holy and heavenly conversation. I have abused thy holy Sacraments by lightly regarding them;
and

The 3 Commandement.

and doubting of thy promises, sealed by them. I have often forgotten my holy vows in Baptism; and when thou hast invited me to thy Table, either I have refused to come, upon vain pretences and excuses; or if I have come I have not behaved my self as became a guest of so holy and heavenly a banquet. I have abused thy gifts of nature, I have embezzelled the goods of this life thou hast intrusted me withal. I have made the faculties of my mind, and members of my body *weapons of sin*; whereas I should have given them up as *servants unto righteousness*. I have prodigally lavished out my time, either in idle sports and recreations, or unprofitable and sinful labors; and which lieth of all others most heavy upon my conscience, I have often *turned thy grace into wantonness*. I have abused thy creatures, to maintain my pride, luxury, and sinful pleasure. I have not glorified thee in the sanctified use of these thy works of thy hands. I have not observed thy wisdom and power in them. I have not blessed thy goodness for them: I have not been helped in the best things by them: I have not *sighed and groaned with them for the deliverance of me*, and them from the *bondage of corruption, to the glorious liberty of the Sons of God*.

The 4 Commandment.

Thou commandest me, *To keep holy thy Sabbath*, and settest a special mark of remembrance upon it. Yet have I not remembered to put of my ordinary business, and accustomed employments that I might freely devote it and my self unto thee. I have sacrilegiously stold from

from thee much of it, and mispent it either in sport and pastimes, or in vain and idle complements, or settling and managing my wordly affairs. In that small portion which I have allowed unto thee, I have failed in the principal duties of piety and charity, wherewith I should have sanctified it. Those holy and heavenly exercises of Devotion, which should have been a *delight unto me*, and the *very joy of my heart*, have seemed tedious and burthenfom. I have not *prevented the morning watches*, as I should have done, to call my self to a strict account, and to lay my heart a soak in tears for my sins, and the sins of my Family, especially the week before; I have not instantly and earnestly besought thee, for a special blessing upon thy publick service in thy holy Temple. I have often forborn thy holy assemblies, or, if I have come unto them my self, yet I have not taken care to bring my house and family with me. When I have offered my self before thee, and should have been *more near to hear*, and to joyn with thy holy congregation in all parts of thy worship, *than to offer the sacrifice of fools*, I have been absent in spirit, though present in body; either impertinent reading, or sensual pleasures, or vain objects, or worldly cares have taken up my thoughts, and either quite hindered and stopped, or unseasonably diverted my Devotion. When the *dispenser of thy holy mysteries* hath rightly divided thy Word, I have not taken my portion from him. When he hath faithfully delivered thy message, I have not tyed my

my ears and heart unto him. My attention hath been often interrupted both by drowsiness, and wandering cogitations. I have not treasur'd up his words in my memory, nor made use of them in my life, but have been for the most part, *A hearer only, and not a doer of thy word, deceiving mine own soul.* After the publick Devotions appointed by the Church, I have not continued the hallowing of this thy day by private exercises of holy reading, conferring, catechising, and chewing the food of my soul: but in stead hereof have fallen afresh to my worldly busineses, or carnal pleasures; *speaking mine own words, and doing mine own wayes*, and following mine own works: Yea sometimes, the accursed works of darkness on this thy holy day.

The 5 Com-
mandement.

Thou commandest me, *To honour my Father and my Mother*, and to yield all reverend respect to my superiours: but I have carried my self ungraciously towards my Parents, stubbornly towards my Masters and Teachers, disobediently towards the Magistrate, unkindly and unthankfully towards my Pastour. I have been more ready to censure than to honour, to envy than to imitate, to wrong than to requite my Governours in the Church and Common-wealth. Nay, such is the pride of my corrupt nature; that I would, if I could, cast off from my neck all yoke of obedience: and the duties I do (because I must) to those that are set in authority over mee, I have done them hitherto grudgingly, and with much repining.

Thou

Thou forbiddest me, *To kill*; and commandest me to seek and labour by all good means to preserve my own life, and the life of my brother: but I have both by gluttony, and drunkenness, contentions, and quarrels, by ill counsel and worse example, often endangered both my salvation and his. When he hath lightly provoked me, I have not *given place to wrath*, nor sought reconciliation with him, but kept malice in my heart, and in my wrathful displeasure (if thy grace had not stopped) *my feet had been swift to shed his blood*, to quench my thirst of revenge. So far have I been from loving my *Enemies*, or shewing mercy on them, that I have rejoyced in their misery, and rather *added affliction to the afflicted*, than *contributed to their necessity*, and ministered comfort unto them.

Thou forbiddest me, *To commit Adultery*, and commandest me strictly to fly all occasions and provocations to uncleanness, and to use all good means to preserve chastity in my self, and my Neighbour: but I have sought many wayes to blast this sweet flower, both in mine own and my Neighbours Garden. Whereas I should by Watching, Fasting, and Prayer, have *mortified the lusts of the flesh*, I have attempted and laboured to fulfil them. By impure thoughts, by wanton words and lascivious acts, I have defiled the *Temple of thy holy Spirit* in my body. Though I have been oft scorched in the *Babylonish Fornace*, especially in the heat of youth, yet I have not

66 Preparation to receiving

kept from it, but cast myself into it, and both added fuel thereunto, by idleness, fullness of bread, luxurious feeding, pouring in strong Wines, reading Love Books, frequenting Stage-plays, and Effeminate dancing; and also have blown the flames thereof, by unchaste desires, designs, fancies, and imaginations. Modesty and shame suffer me not to rehearse, and name all the several and secret transgressions of this thy Law: As they are sins of *darkness*, so O Lord, I beseech thee, cover them with the shadow of darkness for ever, that they never come to light, either to shame me before men in this world; or confound me before thy Son, and his elect Angels in the World to come.

The 8. Commandment.

Thou forbiddest me, *To steal*, and commandest me in the *sweat of my brows to eat my bread*, and by industry in a lawful calling to get a competent Estate, and by thriftiness and providence to keep and encrease it, that I might be helpful to my Kinsfolk and Neighbours; and not as a moath to consume mine own estate and theirs: but I have by negligence in my calling, unthriftiness and prodigality, diminished that competency wherewith thou by my Friends hadst blessed me. I have been an *unfaithful steward* of the wealth of this World, how then shouldst thou trust me with heavenly treasure? I have neglected by charitable works of mercy to purchase the prayers of the *hungry, thirsty, naked, captivated, imprisoned, destituted, afflicted, and tormented*, that when I shall fail, they might receive

ceive me into everlasting habitations. Having made a grievous breach into my Estate by licentious living; what unlawful means have I not attempted to make it up again? There is no sin against this thy Law, so hainous, not usury, not oppression, not *forged cavillation*, not purloining, not undermining, not defrauding, not Simony, not Sacrilege it self, which my covetousness hath not put me upon, or at least inclined me thereunto. For my heart hath been wholly set upon the goods of this World: I have had no thought or great care, to gather treasures in Heaven; so I might gather them upon Earth: and how I have gathered them, I have oft-times made little conscience.

Thou forbiddest me; *To bear false witness against my Neighbour*, and commandest me to be careful to preserve his good Name, which is more precious than an ointment poured out; but I have been as a dead flie, and have oftentimes corrupted this precious ointment. My want of charity, bred in me envying at his eminent parts, and envy conceived and brought forth detraction, and detraction both uncharitable censures of him, and unjust accusations against him, and false scandals upon him. I have given an easie ear to tale-bearers, whisperers, backbiters, and slanderers, and my own tongue by sharp invectives hath cut like a keen razor, into the credit and reputation of my Brother. When I should have covered the nakedness of my natural, spiritual, and civil Fathers, I have rather played the part of

The 9. Commandment.

curſed *Cham*, in diſcovering their weakneſſes, and blazing abroad their failings and imperfections. Neither have I been careful to get a good report of the *Household of faith*, by walking in all thy Commandments *without reproof*, and keeping *my ſelf unſpotted of the world*: but contrariwiſe, I have taken ſinful and ſhameful courſes to compaſs mine own ends: And by impious, unjuſt, and impure attempts, or acts, have ſtained my holy profeſſion, blurred my good name, and blotted the book of my conſcience. My tongue, which ſhould have been a ſilver trumpet of thy praiſe, I have many times made an inſtrument of Satan, to traduce and obſcure thoſe Servants of thine, in whom thine Image, and the graces of thy Spirit ſhined moſt brightly. O God, my God, I know thou art a *God of truth*, and *bateſt all lies*, and *abhorreſt them*: Yet I have (both by concealing truth, and uttering falſhood) often lied to thee, and to the world: nay, my whole life hath been nothing but a lie, making profeſſion of Religion, but *denying the power thereof*.

Thero. Commandment.

Thou forbiddeſt me, *To covet my neighbours houſe, or any thing that is his*, and commandeſt me to confine my deſires to that eſtate and condition which thou haſt allotted me, and to reſt contented therewith, it being far better than I deſerve: Yet I have ſecretly murmured againſt thy providence, and repined at thy diſpenſing the bleſſings of this life in a larger meaſure to others than to my ſelf, I have
taken

taken small or no delight in my lot : I have not been thankful to thee for my portion , though it be greater than many of thy dearest Saints have enjoyed in this World.

O Lord, *thy commandment is exceeding broad* it extendeth not onely to our words and actions, but to our thoughts, desires and affections : for the first thought of sin , is a sin of thought. The smallest desire of sin, is a sin of desire. The very inclination to sin without consent of the will , the delight in sin against the consent of the will , our vain fancies by day , or dreams by night , though not in our power to prevent , are *abominable pollutions in thine eyes* , which are purity it self. *Who then can say his heart is clean , or who knoweth how oft he offendeth ? O cleanse thou me from my secret faults :* Pardon all my known and unknown transgressions : whether they be omissions of any duty commanded by thee , or commissions of any thing forbidden : whether they be sins against the Law , and the light of Nature , or sins against the Gospel and Covenant of grace. Every particular sin is like a *talent of lead* lying upon my conscience, and therefore all the weight of all these my sins laid together , would certainly sink and drown me in despair , if the promises of thy Gospel did not bear me up. Yet have I not so highly prized them , nor stedfastly believed those that concerned me , nor frequently recalled them to mind , nor carefully applied them as I ought : I have not rent my

Against the Gospel.

heart with godly sorrow, nor thoroughly repented me of my sins, nor denied ungodliness and worldly lusts; nor constantly and firmly resolved, and endeavoured to lead a godly, righteous, and a sober life, that I might be capable of thy grace bringing salvation to all true Believers, I have not accounted all things as lost, in comparison of the excellent knowledge of Jesus Christ. I have not had the Ministers of the Gospel in chief esteem for their works sake. I have not stirred up the graces of the spirit in me, nor wrought out my salvation by fear and trembling. I have sometimes doubted of the certainty of my Salvation, and especially of those main Articles of my Belief, the remission of my sins, resurrection of the flesh, and life everlasting. I have increased the infinite debt of my sin, by presumptuous relying upon the riches of Christs merits. I have made my Christian liberty an occasion to the flesh, and thereby both scandalized my weak Brethren, and caused the truth to be evil spoken of. Even since I received the blessed Sacrament: and bathed my soul in my Redeemers blood, I have defiled my self with sensual pleasures, and by breach of my holy vows, added drunkenness to thirst, and incurred the greatest danger, and most heinous guilt of all, by unworthy receiving that which alone can take away the guilt of my sin; the Blood of my Saviour shed out of his broken and crucified Body. O miserable wretch that I am, who shall deliver me from this body of death? None but thee, none but thee,

O dear Redeemer, by the death of thy Body, and effusion of that thy Blood, which I am now, by the assistance of thy Spirit, to partake in these pledges of thine everlasting love, and seals of my Eternal redemption. O wash my hands in purity, and cleanse my mouth by this confession of my sins; and purify my heart by this profession of my Faith in thy Blood, that I may take with a pure hand, eat with a clean mouth, keep in a faithful heart this bread of life, and food of Angels. Give me grace thoroughly and sincerely to examine my self, and grant that after examination, I may find my desire fervent, my knowledge competent, my sorrow for sin unfeigned, my purpose of amendment stedfast, my love sincere, my faith lively: and finding myself thus fitted with a wedding garment, let me be found of thee in peace; and both cheerfully come unto, and joyfully and thankfully depart from this holy and heavenly Table: receiving by and with the bread broken, thy torn flesh; by and with the wine poured out, thy blood shed: and by both remission of my sins, re-admission into thy presence and favour, incorporation into thy mystical Body, and finally the glorification of my body and soul with thee in thy Kingdom.

The

O dear Redeemer, by the death of thy Body and the shedding of thy precious Blood, which I have received, I have obtained the forgiveness of my sins. Give me grace to receive thee worthily.

The Prayer before the Communion.

O Racious Redeemer, who out of thy pierced side openest to all that thirst for thy grace, a double Fountain for sin and uncleanness; the one of water, the other of blood; the one as it were to purge the guilt, the other the filth of sin, and hast sealed these inestimable benefits of Sanctification and Redemption unto all Believers; by the Sacraments of Baptism, and of thy Holy Supper, assist me by thy Spirit in the sanctified use of these holy Mysteries, and Symbols of thy most blessed Body and Blood. Most loving and bountiful Lord, who hast prepared such a Table for me, give me a mouth and stomach accordingly, that I may worthily receive these heavenly dainties, to the glory of thy infinite goodness, and the everlasting comfort of my soul. Clear the eyes of mine understanding from all mists of Heretical fancies and carnal imaginations, that I may rightly distinguish the signs from the things signified by them, and also discern thy Body from common meat. Sharpen my appetite that I may hungrily feed on this bread, of which whosoever eateth, shall never hunger, and thirstily drink of this Cup, of which whosoever drinketh shall never thirst. O thou the true food of my soul, receive me who am now to receive thee. Quicken me with thy Spirit, who wilt feed me with thy flesh;

Acknowledge me thy grace, who communicatest to me thy nature, that as in and by these holy mysteries, I receive life from thee; so I may also receive by them grace to live to thee, *not seeking mine own pleasure, nor doing mine own will*, but devoting the remainder of my life to thy service, and yielding my self wholly to the power of thy sanctifying grace, *to work in me alwayes that which is pleasing in thy sight*. So be it. Amen.

Religious duties to be performed at the time of receiving the Communion.

1. **P**repare thy body by a decent gesture.

2. Recollect thy mind, and fix thy thoughts wholly upon this most sacred action.

3. Stir up in thee,
1. An holy fear, out of this consideration, that God is there present in a special manner, and his Angels attending on him, and observing thee.

Say to thy self in the words of Jacob,
O how fearful is this place! it is no other than the house of God, and gate of Heaven. Gen. 28. 17.

2. An holy astonishment or admiration, out of this consideration, that the Lord thy Maker and Redeemer, and the high possessor of Heaven and Earth, so far humbles himself, as to be thy Guest.

Say to thy self in the words of Salomon,

Preparation to receiving

Is it true indeed, that God will dwell on the Earth? Behold, the Heavens, and Heaven of Heavens cannot contain him, 1 Kings 8. 27. How much less the narrow room of my heart.

3. An holy abashment or confusion, out of this consideration, that so vile a Worm, and sinful Wretch as thou art, should have so infinite a Majesty, and holy God to come and sup with thee. Say to thy self in the words of the Centurion,

Mat. 8. 8.

Luke 5. 8.

Lord, I am not worthy that thou shouldst come under my roof: Or with St. Peter, Depart from me, for I am a sinful Man.

4. An holy sorrow out of this consideration, that thy sins did put thy Saviour to those torments, which are signified and lively represented in this Sacrament.

Jer. 9. 1.

Say to thy self in the words of Jeremiab, O that mine eyes were as a Fountain of tears, to bewail those sins which drew so much Blood from my Saviour.

5. An holy joy, out of this consideration, that the infinite debt of thy sins is discharged, and the acquittance delivered into thy hands.

Say to thy self, in the words spoken of Zachour,

Luke 19. 9.

This day salvation is come into my house.

6. An holy desire of expressing some kind of thankfulness to God, out of this consideration, that together with the Sacrament thou receivest Christ himself, and all the benefits of his Passion.

Psal. 116. 12,
13.

Say to thy self in the words of David, What shall I render unto the Lord for all his bene-

benefits that be bath done unto me? I will take the cup of salvation, and call upon the Name of the Lord.

4. Joyn' the signes with the thing signified.

{ Take } bodily { Bread }
{ Feed on } { Wine }

Ghastly { Body.
Blood

5. Observe and meditate upon the resemblances between them,

1. Bread and Wine, true and in substance, not in appearance only.

Christ's Body, a true body; his Blood, true blood; not in shew only, as some Hereticks have imagined.

2. Bread, one body or lump made of many grains: Wine, one liquor or drink of many grapes.

Christ his one Body, of many Members united together.

3. Bread and Wine an entire part.

Christ's Body and Blood the perfect refreshment of the soul.

4. Bread and Wine strengthen and comfort the heart.

Christ's Body and Blood establisheth the heart, and comforteth the conscience.

5. Bread and Wine the common food of men, not sucklings.

Christ's Body and Blood in the Sacrament, no food for Sucklings, but Men of riper years, that can examine themselves.

6. Bread and Wine are designed, and set

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set apart for the holy Communion.

Christs Body and Blood designed and appointed by God for Man his redemption and satisfaction.

7. Bread and Wine laid upon the Communion Table.

Christs Body and Blood laid upon the Altar of the Cross.

8. Bread and Wine consecrated by the Minister, and exhibited to the Communicants.

Christs Body and Blood consecrated by the Eternal Spirit, and offered to his Father.

9. Bread broken, Wine poured out.

Christ his Body bruised and torn, and his Blood poured out.

10. Bread and Wine given by the Minister.

Christs Body and Blood given by the Father.

11. Bread and Wine taken into the hands of the faithful Communicant.

Christs Body and Blood received by faith, and applied.

12. Bread and Wine eaten and drunk with the mouth.

Christs Body and Blood fed upon in the heart.

13. Bread and Wine united to the substance of the body, and made one with it.

Christs Body and Blood united to us, and made one with us, by an unspeakable and inseparable conjunction.

14. Bread and Wine sustain and nourish the body to a temporal life.

Christs Body and Blood nourish and preserve body and soul to Eternal life.

15. Bread

15. Bread and Wine encrease the substance of our body.

Christs Body and Blood, worthily received, encrease Faith and all spiritual graces in the soul.

Short Prayers to be used in the very act of receiving, or a little before.

Lord, make me a worthy partaker of these most holy Mysteries :

{ Prepare me before, }
 { Assist me in, } The receiving of this
 { Comfort and con- } heavenly food.
 firm me after

Lord {
 1. Renew my Repentance.
 2. Confirm my Faith.
 3. Perfect my Charity.
 4. Encrease my Knowledge.
 5. Fasten my Intention.
 6. Quicken my Devotion.

Lord give me I hum-
 beseech thee {
 1. Sorrow for my sin.
 2. Thirst of thy grace.
 3. Knowledge in thy Mysteries.
 4. Faith in thy promises.
 5. Love to thy Members.
 6. Thankfulness for this inestimable favour thou vouchsafest me, in bidding me to thine own Table.

A short Thanksgiving after the Communion, to be used in the seat, or at the Lords Table.

GRacious Redeemer, I most heartily thank thee for these pledges of thy love, and tokens of thy favour, and seals of a general pardon for all my sins. And I vow by the help of thy strengthening grace, from henceforth ever to *abstaine even from all appearance of evil*, and never willingly to offend thee, in thought, word or deed. *How should I sin against thee, who hast died for me, and washed my sins in thy blood*, which I have now received to my unspeakable comfort?

Another.

Affect me with the tast of this heavenly food, and continue the relish of it in the mouth of my soul; and make me for ever hereafter loath the Worlds delicacies, the fleshes baits, and the devils morsels; especially the *forbidden fruit* of, &c. †

† Here name thy secret and bosom sins, which thou hast been last or most overtaken with.

Another.

Velcome blessed & Heavenly Guest, my dearest Lord, and bountifull Saviour: I bow the knees of my heart unto thee: I put my hands under thy sacred feet pierced with nails for me; I lay down before thee the keys of my everlasting door: Enter, high Lord of Heaven and Earth; take possession

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session of all my inner rooms: Command and rule, all the faculties of my soul, and members of my body, especially the *bidden Man of my heart*: Live and dwell with me here below by faith, till I come to dwell with thee for ever above in Heaven. So be it.

How is it that my Lord is come himself to ^{use also this} *visit me*? Can a sinful man expect of ^{form} God such grace, much less deserve it? Wilt thou *converse with Publicans, and such Sinners* as I am? Nay, wilt thou not only *eat with them*, but suffer thy self to be by faith eaten of them? I am astonished at this thy wonderful humility, and unconceivable love; Lord, make me for ever mindful of it, and thankful for it. *Amen.*

Glory be to God on high, on Earth peace, ^{Or this} and Eternal comfort in my conscience. I am fed now with thy body, and my heart is cheered with the *cup of the New Testament in his Blood*. Now I am incorporated into thy mystical Body, & am made *flesh of thy flesh, & bone of thy bone*. Lord, let nothing be ever able to separate me from thee; but *lith all things work for the good of thy Chosen*, let all things more and more unite me to thee, that I may *grow from grace to grace, and strength to strength*, till I come to the *full measure of thy perfect age*. *Amen.*

I Have now *eaten of this bread, and drunk* ^{Or this} *of this cup*, according to thine holy Ordinance

The Thanksgiving after

nance: Lord grant that I may feel in my soul the effect of this Spiritual refection, by the confirming of my Faith, assurance of my Hope, enlargement of my love, and my increase in Spiritual strength against all temptations.

Or this.

AT my conception and birth thou gavest me my self, O Lord; and now according to thy promise in the Sacrament, thou hast given me thy self, and by Faith I have received thee. I can do no less, and I would I could do more, than give my self wholly unto thee. Refuse me not, who hast given thy self for me, and unto me. Take me into thy service. Keep me in thy Church, which is thy House continually, and protect me against all my bodily and ghostly Enemies.

A larger Form of thanksgiving, after thou returnest to thy house, or Chamber, from receiving the Communion.

IYield unto thee, O most gracious, and everliving Lord, the greatest thanks my heart can conceive, or tongue express, for this inestimable favour, that thou vouchsafest to bid me to thine own Table, and there hast feasted my soul with the true Manna, that came down from Heaven, the food of Angels, thine own Body and Blood. O knit my heart and affections for ever unto thee, who hast substantially and inseparably united

rably united thy selfe unto mankind by taking
flesh from us in thine incarnation, and giving
us thy flesh in this sacred institution. What *shall*
be able to separate me from thee, or from thy
members, who by thy spirit, and the vertue
of this Sacrament, am truly incorporated into
thee, and made a member of thy mystical
body? How can I question thy love, who hast
given me this pledge of thy favour? How can
I forget thy bitter death and passion, whereof
thou hast instituted so lively a memorial? How
can I doubt of thy promises, whereof thou
hast given me such a seal? How should I di-
strust my future inheritance, whereof thou hast
given this earnest? I stedfastly believe *thou wilt*
deny me no good thing, who hast *given me thy*
self. I believe I shall live eternally and blessedly,
because by faith working in and through the
Sacrament, I receive the food of immortality,
I am truly made partaker of thy natural, yea,
and a lively part of thy mystical body; and
sith the head reigneth in eternal glory, the
members must needs participate of glorious
eternity. What shall I offer unto thee for all
these so singular benefits? My body is vile, my
soul sinful and worse than nothing, in respect
of thy glorious and sacred flesh and blood.
One drop of thy blood is more to be valued,
than a thousand worlds: which yet to testify
the abundance of thy love, thou pouredst out,
and offeredst plentifully for me upon the Cross,
and now affordest to me in the cup. Shall I
not spend my dearest hearts blood in thy ser-
vice, who hast shed thine for me? Shall I not
G. willingly

willingly seal thy truth (if need be) with my blood, who have now received the pardon of all my sins signed with it? What shall I render unto thee for all thy loving and great mercies? I will *take this cup of salvation*, and will not refuse the *cup of affliction* for thy sake. By the help of thy grace, I will more strictly keep my holy vows which I have heretofore made, and now renew. I will seek to carry my self as a fit guest of so holy a Table. Having eaten *Angels meat*, I will endeavour to lead an *Angels life*. Having *supped with thee*, I will *rest with thee*, and have my *conversation in Heaven*, and dwell with thee for ever, *Amen*.

THE
H A N D - M A I D
TO
P R I V A T E
DEVOTION.

P A R T I I.

The Practice of Devotion,
both ordinary and ex-
traordinary.

The Authors Scope and Method.

Christian R E A D E R.

IN these DEVOTIONS which I first offered
(for the greater part) to God for my self,
and now offer to the Press for thy use, all
that I intend, affect, and labour for, is, to ex-
presse in the matter, pious affection; in the
form Scripture phrase and elocution. For it
seemeth to me most agreeable to speak to God,

as near as we can, in the same language he speaks to us, which is the sanctified language of the Bible. As for affected humane eloquence (consisting in strained conceits of wit, and *swelling words of vanity*) which as it is puffed up it self, so it puffeth up those that use it; I hold it altogether unfit for a Minister of the Gospel, especially in meditations, or exercises of this nature. For in these we ought most of all to *deny our selves*, and to *captivate not only our thoughts* to the conceptions, but our tongues also to the words and phrases of the inspired Oracles of God. As Menander said of women that *they were fairest, that were not painted at all*; and Tully of Atticus his book, that the gravity of the stile, and *neglect of light ornaments*, was a *grace and ornament unto it*: So it may be most truly avouched of holy Vows, Meditations, and Prayers, that sincerity is their best art, and Simplicity their garb, Modesty their trimming, and Zeal their gloss; when they are so conceived and uttered, that they shew most affection, and least affectation of art, wit, or language. Sighs are the *figures* that move almighty God, and tears the *fluent* and most *cunning Rhetorick* before him. For he that made the mouth, is not taken with words, unless they be such as proceed from his own mouth, and are warranted by his Word: such as carry in them a manifest print of that *pattern of sound or wholesome words* set before us by the Apostle. Now a *swelling member* is not sound, neither is *blown meat* wholesome. The wisest among
the

The following Devotions. 85

the Heathen could distinguish between a Matrons and a Curtizans attire and ornaments; a lofty and a turgent stile; the Asiatick superfluity, and Attick thrift and modesty, which *pruned the luxuriancy* of pregnant wits, and flourishing stiles running out into superfluous stems, that the *Presses of eloquence might abound, not with leaves of words, but juice and sap of sentences*, as it were grapes pressed together. Thus eloquently S. Jerom declareth that Athenian eloquence, and singularly approveth it: to whose judgment I submit; only I would add this, that even this juicy kind of sententious eloquence, relisheth not a devout soul, unless it hath in it the tast and tincture of the *vines of Engaddy*.

Draw me, saith the Spouse, *we will run after thee*; say her honourable attendants, because of the *sweet savour of thy ointments*. The *Spouse of Christ* delighteth not in exotical perfumes, though never so costly; because howsoever they please the smell, yet they corrupt the brain, and oftentimes poyson the spirits. But the *smell of Christs ointments*, who was *anointed with the oyl of gladness above all his brethren*, is the *savour of life unto life*. Therefore both the Spouse her self, and all her Maids of honour (*i. e. Virgins and chaste souls*) run after it: and this my *Hand-maid* also followeth after them, yet as *Peter followed Christ afar off*. The path in which she treads is this.

From the general she passeth to particular; from ordinary to extraordinary; from the chamber and closet, to the sick and deaths-bed Devotion.

Quint. Instit. orat. lib. 12. Erunt magna, non nimia; plena, non tumida; & alib. Tumor, licet grandis, contrarius est sanitati. Hieron. ad Rusticum. Luxuriantes flagellis vinea falcibus reprimant, ut eloquentiae torcularia non verborum pampinis, sed sensuum quasi uvarum expressionebus redundarent.

Cant. 1. 3. 4.

Hc

Hec erit admissa meta terenda rota.

BEcause the morning and evening were every day in the week, I begin with the dayes Devotion in general, and for morning and evening I frame such Admonitions, Hymns, and Prayers, as may serve for any day, the Lords day, or week day, festival or common.

2. Next I furnish the Christian Sabbath, because (as Ignatius stileth it) *it is the chief and Sovereign Day, and the Queen of all dayes*, and may rightly challenge the precedency of all Festivals, both in regard of Gods strict command for the religious observing it, and for that it is the sampler of them, they being cut as it were out of the dayes of the week, otherwayes dayes of labour, according to the pattern of the Sabbaths rest.

3. The Feasts peculiarly dedicated to our Saviour, and the holy Ghost, succeed the Sabbath and week dayes. For whatsoever scruple hath been made of Saints-dayes, the whole world, as far as it is, or ever was Christian, hath observed religiously these Feasts and Monuments, as a kind of Sacraments, to refresh the memory of the chief works of our Lord, and mysteries of our faith: *to check and controul whose universal and uniform practice*, especially in a matter of this nature, is *most insolent madness*. God (saith Paulinus) hath garnished his Church Kalendar with festival dayes, *as the heaven with stars, or a garland*

Aug. Epist.
ad Jan.

land with roses. Is not Christ the rose of Sharon, and the bright morning star? Doubtless then the Festivals in special consecrated to him, ought to be as the fairest flowers in the round garland of the year, and brightest Stars in the Church-firmament. We never read of any (saith Calvin) that were blamed for drawing too much water out of the Well of life: Neither can we possibly give too much honour to the King of glory. S. Bernards consequence is as sound as it is pious; *If we celebrate the Saints solemnities how much more ought we to keep his who made them Saints?*

Præf. Instit.

Bern. Serm. de Pent.

In the Devotion fitted to those dayes, first, I lay the ground out of Scripture, and then descant upon it in the Admonition, Hymn, and Prayer; all which allude to the History of that Feast.

4. The Saints, Martyrs, and Archangels days I have purposely omitted: not that I dislike the keeping of them, for I have ever and will justifie and maintain the observation of them, according to the Godly institution, or practice of our Church. But I desired to keep my Book within the compass of the Title, which is a *Manual*: and of the keeping of these, some scruples have been made, of the former none hath or may be.

In the week dayes Devotion, those words of our Saviour were my load-star, *My Father worketh, and I work*: For all the morning Prayers have relation to some work of God the Father, in the six dayes of Creation; and all the evening, to some worke of God the Son,

in the *six dayes* immediately before his glorious resurrection. The Admonitions for morning and evening, contain twelve Beatitudes or blessednesses; eight mentioned by our Saviour, *Mat. 5.* and the rest out of other choice Texts of Scripture. All which blessednesses I wish thee from my heart, desiring thee to afford me one prayer, who desire to store thee with many.

Thine in the Lord Jesus,
D. F.

THE
MORNINGS DEVOTION.

An Admonition for the Morning.

VVE have a more sure word of Prophesie, whereunto ye doe well that ye take heed, as unto a *light* that shineth in a dark place, until the *day dawn*, and the *day-star* arise in your hearts, 2 *Pet. 1. 19.*

I am the root, and the offspring of *David*
(saith

(saith Christ) and I am the *bright Morning-star*,
Rev. 22. 16.

Awake thou that sleepest, and arise from the
dead, and Christ shall give thee *light*, Ephes.
5. 14.

It is now time to *awake out of sleep*, for now
our salvation is nearer than when we believed,
Rom. 13. 11:

The night is past, the *day* is at hand, there-
fore cast off the works of darkness, and put
on the *Armour of light*, Ver. 12.

See that ye walk circumspectly, redeeming
the time, because the *dayes* are evil, Ephes.
5. 15.

Walk honestly as in the *day*, not in rioting
and drunkenness, not in chambering and wan-
tonness, not in strife and envying; but put on
the Lord Jesus, and make no provision for
the flesh, to fulfil the lusts thereof, Rom. 13.
13, 14.

A HYMN for the Morning.

O Lord thou art my God, *early* will I
seek thee, Psalm 63. 1.

I will sing aloud of thy power and mercy in
the morning, Psalm 59. 16.

My tongue shall speak of thy righteousness,
and thy praise all the *day* long, Psalm 35. 28.

I laid me down and slept, for thou Lord
sustainest me, Psalm 3. 5.

I have

The Mornings

I have dwelt in the secret place of the most High, and abode under the shadow of the Almighty, *Psalms* 91. 1.

He shall cover me with his feathers, and under his wings will I trust; his faithfulneſs and truth ſhall be my ſhield and buckler, *V.* 4.

Lord, ariſe, and liſt up the *light* of thy countenance upon me, *Pſalm* 4. 6.

Teach me to number my *dayes*, that I may apply my heart unto wiſdom, *Pſalm* 90. 12.

Inſtruct me in the way which I ſhall go, and guide me with thine eye, *Pſalm* 32. 8.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy Name, *Pſalm* 86. 11.

Hold up my goings in thy path, that my footſteps ſlip not, *Pſalm* 17. 5.

O ſatisfy me early with thy mercy, and that ſoon, that I may rejoyce, and be glad all my dayes, *Pſalm* 90. 14.

Let the beauty of the Lord my God be upon me; eſtabliſh thou the work of my hands upon me; O proſper thou my handy-work, *Pſalm* 90. 17.

A Prayer for the Morning.

GRACIOUS Father, rich in mercy to all thy children that call upon thee, accept I beſeech thee this my morning Sacrifice of praife and thanksgiving, which with a willing heart, and devoted affection I offer unto thee, in confidence

fidence of thy Sons infinite merits, and acknowledgment of thine everlasting love, and those inestimable benefits which by him, and with him, thou conferredst upon mee, and all thine Elect in him. *How dear are the thoughts of thy mercies unto me, how great is the sum of them?* Who can value the precious *Pearl* of thy Word, and treasures of thy grace? Who can raise his thoughts, and desires to the *high price* of our calling, an *incorruptible crown of glory laid up for us in Heaven*? Lord, fill me with thy grace, that I may abound in thanksgiving, and praises for it. Enlarge my heart with thy love, that I may in some sort *comprehend with all Saints, the measure* of thine infinite mercy and goodness manifested to me in the face of *Jesus Christ*, and abundantly testified by *writing my name in the Book of life* before I was; and engraving mee as a *signet* with thine own image at my creation; and when I had defaced, and in a manner quite razed it out, by renewing it in me again; and *redeeming me* that had sold my self as a bond-slave under sin and death, not with corruptible things, as gold, silver, or precious stones, but with the invaluable and incorruptible blood of *thine only begotten Son*, who gave his life for my ransom, and by his suffering, and death, had purchased for me a *Crown of life*. To whom therefore, with thee, and the Spirit which *sealeth all thy mercies unto me, and me unto the day of redemption*, be ascribed the whole glory of my creation, redemption, sanctification and salvation. For unto me nothing belongeth but
shame

shame and confusion, who instead of embracing thy mercy, and answering thy love, provoke thy justice, and incense thy wrath, and grieve thy Spirit, and despight thy grace, and as much as in me lieth, *crucifie again to myself the Lord of life*, and *trample the blood of the New Testament under foot*. Such is my perverse nature, and ungracious disposition, that the better thou art to me, the worse I prove to thee. *What couldst thou have done unto mee that thou hast not done?* Thou hast planted me in a fruitful Country; thou hast fenced me with thy providence, watered me with the former and later rain of thy Word; pruned me with mild, and seasonable afflictions; and thou castest continually the hot & bright beams of thy favour upon me; *and thou lookest for grapes, but behold nothing but wild grapes. What remaineth therefore*, but that thou shouldst root me out of thy vineyard, and plant another in my place, that might bring forth better fruit? How then can mine eyes but gush out with rivers of waters for mine own sins, together with the sins of this Nation? For doth not the land even groan under the heavy burthen of our transgressions? Have not our infectious sins long ago deserved an infectious disease, and our rebellions against thee, the sword; and our barrenness in good works, a dearth; and our want of penitent and compassionate tears, a drought; and our overflowing luxury, a deluge; and our burning lusts, fire from Heaven; & our loathing the Manna of our soul, a famine of the Word? Notwithstanding, thy mercy triumpheth over justice

justice, and contrary to mine, and all our
deserts, and *above hope* of any of us, thou sendest
blessing for curses, peace for trouble, plenty
for want, *beauty for ashes*, and *the oyl of gladness*
for the spirit of heavyness, *Who is a God like unto thee*, that pardoneth iniquity, and
passeth by the transgression of the remnant of his
heritage; who considerest not the evil that
we do, but the goodness which thou art?
This last night past, for the sins of the former
day, thou mightest most justly have taken me
away in the dark, and cast me into outer dark-
ness: But thou coveredst my sins, and hidest me
safe under the shadow of thy wings, and I have
taken quiet and comfortable rest; and with
joy and chearfulness, *I behold the day spring*
from on high come to visit me. Lord, let not
these thy mercies, because they are ordinary,
diminish; but rather, because they are conti-
nual, increase my thankful duties, and reli-
gious obsequies unto thee. As thou heapest
blessing upon blessing, so still add grace to grace,
that thy goodness continued to me, may make
me continually better. And sith now thou
hast given me a day more to my life, grant
that I may give and consecrate it to thee,
by spending it wholly in thy service and the
necessary duties of my calling. Which that I
may more chearfully perform, *open thy hand*
to fill me with all those good things I need;
and stretch out thine arm to turn from me all the
evils I fear. Above all things, keep me from
the *unprofitable works of darkness*; that my sins
turn not day into night, after thy goodness
hath

hath turned *night* into *day*. *Awake* my soul from carnal security, as thou hast my body from sleep, that I may *stand up from the dead*, and *Christ may give me light*, to walk *honestly*, uprightly and *circumspectly*, as becommeth the child of the day. And that I be not ashamed to walk naked in the light, put upon me the true wedding garment, and cover me with the robes of thy Sons righteousness. And as the light of the Sun shineth before me; so grant that my light shine before men, that they may see my good works, and glorifie thee my heavenly Father. And because thou art the Light which enlighteneth every man that cometh into the world; cast, I beseech thee, the bright beams of thy favour upon thy whole Church; Propagate the Gospel through the whole world, and by the preaching of thy Word, add those daily to the Church, that shall be saved. Say to the North, Give; and to the South, Restore, and speedily accomplish the number of thine Elect, and so, Come Lord Jesus, come quickly. More particularly, I pray thee for the prosperous, and flourishing estate of the Churches of great Britain and Ireland. Crown the Kings Majesty with all royal graces befitting his high calling. Establish his Throne, that he may advance thy Kingdom. Bless our Queen, that she may be a nursing Mother to thy Spouse. Bless the hopeful Prince Charles, and all the royal Progeny. Bless also the Princess Palatine, and all her Princely issue, that in their stock the root of Jesse may spring up, and flourish over the whole earth. Bless the Nobles and Peeres of
this

this Realm, that they may maintain thine honour and support the Gospel. Bless the Bishops and Ministers, that they may preserve thy worship, and carefully *feed thy flock*. Bless the Judges and Magistrates, that they may *execute thy judgments*, and keep thy peace. Bless the Captains and Souldiers, that they may *fight thy wars*, and defend thy Church. Finally, bless all thy People, that they may obey thy Gospel, and enlarge thy Kingdom. And give me grace in this my day, to learn and follow the *things that belong to my peace*; to accept the salvation now offered unto me, and *bring forth fruits worthy of amendment of life*. So be it dear *Father*, for the Merits and Passion of thy *Son*, by the powerful operation of the *Holy Ghost*, with whose assistance I sum up all my requests, and render them unto thee, in that form of prayer, which thy Son hath taught me, saying: *Our Father which art in Heaven, &c.*

The close out of Scripture,

THe Lord bless me, and keep me: The Lord make his face shine upon me, and be gracious unto me: The Lord lift up his countenance upon me, and give me peace, Num. 6. 26.

The

The Admonition for the Evening.

IF any man walk in the *day*, he stumbleth not: because he seeth the light of this world, *John 11. 9.*

But if a man walk in the *night*, he stumbleth, because there is *no light* in him, *Verf. 10.*

Walk while ye have the *light*, lest *darkness* come upon you; for he that walketh in *darkness*, knoweth not whither he goeth, *John 12. 35.*

While ye have light, believe in the *light*, that ye may be the Children of the *light*, *Verf. 36.*

Work while it is *day*; the *night* cometh, when no man can work, *John 9. 4.*

This is the condemnation, that *light* is come into the world, and men loved *darkness* rather than *light*, because their deeds were evil, *John 3. 19.*

For every one that doth evil, *hateth the light*; *neither cometh to the light*, lest his deeds be reprov'd, *Verse 20.*

He that hateth his Brother, is in *darkness*, and walketh in *darkness*, and knoweth not whither he goeth, because *darkness* hath *blind-ed* his eyes, *1 Job. 2. 11.*

Let not the *Sun* go down upon thy wrath, *Eph. 4. 26.*

And have no fellowship with the unfruitful works of *darkness*, but reprove them rather, *Eph. 5. 11.*

For it is a shame even to speak of those things,

things, which are done of them in secret;
Verse 12.

Ye are the Children of light, and the Children of the day; ye are not of the night, nor of darkness, 1 Thel. 5. 5.

Therefore sleep not, in sin and carnal security) as do others; but watch, and be sober, Verse 6.

Watch ye, for ye know not when the Master of the house cometh, at even, or at midnight, or at the Cock-crowing; or in the morning; lest coming suddenly, he find you sleeping, Mark 13. 35.

A Hymn for the Evening.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O thou most high, Psal. 92. 1.

To shew forth thy loving kindness in the morning, and thy faithfulness every night, Vers. 2.

For day unto day utterest speech; and night unto night sheweth knowledge, Psalm 19. 2.

Let the Saints be joyful in glory, let them sing aloud upon their beds, Psalm 149. 5.

Behold, he that keepeth Israel shall never slumber nor sleep, Psal. 121. 4.

The Lord is my keeper, the Lord is my shade on my right hand, Verse 5.

The Sun shall not smite me by day, nor the Moon by night, Verse 6.

The Lord shall preserve me from all evil; he shall preserve my soul, Verse 7.

I will lay me down in peace, and take my rest,

H

for

for thou Lord makest me dwell in safety, Psalm 4. 8.

Lighten mine eyes, that I sleep not the sleep of death; Psalm 134. 3.

Wish thou is the fountain of life; In thy light shall I see light, Psalm 6. 9.

Thou wilt light my candle, and wilt make my darkness to be light, Psalm 18. 28.

A Prayer for the Evening.

Glorious Creator, eternal, infinite, and incomprehensible God, whose face obscureth the Sun, and darkneth the Moon, and shadoweth the Stars, and dazeleth the eyes of the Cherubins; to whom the light it self (if it be compared) is but a dark shadow, and the darknest is no darknest, but the darknest and light to thee are both alike: enlighten the darknest of mine understanding, that I wander not in the night of error and ignorance; but continually walk as becometh the child of the day, in the light of thy truth, and the wayes of thy Commandments. And though the Sun hath withdrawn his comfortable light from my bodily eyes, yet let the light of thy countenance, and the bright beams of thy favour still shine upon my soul, in the midst of thickest darknest, and the shadow of death. Save me, O Father of lights, from the power of darknest: Receive me into thy gracious tuition, and give thine holy Angels charge to pitch their tents about me, that being secured on every side from all dangers and fear, I may quietly rest in thee, in whom I live and
move.

more. And whilst my bodily senses are surpris'd with sleep, keep my soul still awake, that I may be alwayes ready to meet the Bridegroom with my lamp in my hand. Let the last trumpet found shrill in mine ears, to drive away from me the spirit of slumber and carnal security. O thou the keeper of thine Israel, who dost never slumber nor sleep, watch over me this night. Behold, into thy hands I commend my soul and body, and all things else wherewith thou hast blessed me, being assured that the thing cannot perish which thou vouchsafest to take into thy custody. Grant, I beseech thee, safe, quiet, and comfortable rest, void of cares and fears, free from distempers and diseases, as also all dangers, dreams, fancies, pollutions, and temptations. And make it, I pray thee, as profitable to my soul, as it is necessary to my body, that it may not only refresh, and strengthen my body, to the better performance of my daily labours and travels in my calling, but also settle and quiet my soul in the remembrance and continual expectation of that sweet repose, and blessed rest, which they enjoy that dye in thee. Let my sleep, put me in mind of my death, my bed of my grave, my lying down of my burial, my uncloathing of putting off this tabernacle of flesh, my rising again of my resurrection, my apparelling, of putting on the Lord Jesus. Like as the night covereth, and hideth all things from the eyes of men; so, let thy mercy cover and hide my sins, that they never come to light, either to confound me in this life, or condemn me in the life to come. Fi-

nally; as it is the nature of sleep to tye the outward senses; and make fast, and shut up the the gates of my body; so let thy grace restrain my inward senses, and bar up all the passages of my soul, that the devil may find no place to enter into me. Close up the eyes of my mind, that they *behold no vanity: stop my ears*, that they hear not folly, and my spiritual smell, that it let not in the *savour of death*. Set a *watch before the door of my mouth*, and seal up the closet of my heart, that nothing enter into the one, or go out at the other, that may defile me. Thus keep me, and guard me from my bodily and ghostly enemies this night, and, as long as I abide in the dark prison of my body; and when thou deliverest me out of it by death, make me partaker of the glorious inheritance of thy *Saints in light* in the heavenly *Jerusalem*, which needeth neither Sun, nor Moon, nor Stars to shine in it; for the glory of God enlighteneth it, and the Lamb is the light thereof: To whom, with the everlasting Father; and most sacred and blessed Spirit, be rendred thanks and praise, now and ever. Amen.

The close out of Scripture.

Remember me, O Lord, with the favour thou bearest thy People; O visit me with thy salvation, that I may see the felicity of thy chosen, and rejoyce in the gladness of thy People, and glory with thine inheritance, Psalm 106. 4.

The Christian Sabbath, &c. 101

The CHRISTIAN SABBATH, or Lords Dayes Devotion.

Thou who intendest to sanctifie the *Christian Sabbath* to thy Creator and Redeemer, must advisedly consider, that the fourth Commandment, which enjoyneth this duty with a special *Memento*,

1. *Cere-
monial*,
not now
in force,
as

1. *Keeping the precise seventh day, on which God rested.*
2. *The strict rest, according to the rigour of the letter.*
3. *The legal manner of hallowing it by sacrifices, typical rites, and ceremonies.*

*Sabbath
in it
some
what*

1. *The dedicating of a certain time to the true and publick worship of God.*
2. *The keeping holy of a seventh day: i. e. one at the least in seven.*
3. *The hallowing that day of the seven, which*

2. *Moral*,
now and
for ever
in force,
as

Under the Law,
the seventh from
the Creation.
Under grace,
now the * first
day of the week.

God ap-
pointeth,
that was

See the ensuing Admonition.

* *Athan. Homil. εις τον σποδον μετ' εθνην
δωκεν εις την κυριακην.*

THE ADMONITION

for the Sabbath.

THE ANALYSIS.

To stir
up thy
self to
sanctify
the Chri-
stian
Sabbath,
meditate
upon

1. GOD

1. The Fa-
ther, his2. The Son, his resurre-
ction on this day.3. The Holy Ghost, his
coming down on this
day.2. The Apostles } Injunction.
(guided by }
the Spirit) Practice.

Precepts for
sanctifying
a Sabbath.
Promises to
them that
keep it.

For the hallowing a Christian Sabbath.

Remember the *Sabbath* day, to keep it ^{2. Grounds}
holy: six dayes shalt thou labour, &c. ^{in the Law.}
Exod. 20. 8.

Ye shall keep the *Sabbath* therefore, for it
 is holy unto you: Every one that defileth it,
 shall be surely put to death, *Exod.* 31. 14.

Ye shall keep my *Sabbath*, and reverence ^{Precepts.}
 my Sanctuary: I am the Lord, *Lev.* 26. 2.

Hallow my *Sabbaths*, and they shall be
 as signs between me and you, that ye may
 know that I am the Lord your God, *Exod.*
 20. 20.

Blessed is the man that keepeth the *Sab-* ^{Promises.}
bath from polluting, and keepeth his hands
 from doing any evil, *Isa.* 56. 2.

If thou turn away thy foot from the *Sab-*
bath, from doing thy pleasure on my Holy-
 day, and call the *Sabbath* a delight, the holy,
 of the Lord, honourable, and shalt honour
 him, not doing thine own wayes, nor finding
 thine own pleasure, nor speaking thine own
 words, *Isa.* 58. 13.

Then shalt thou delight thy self in the Lord
 and I will cause thee to ride upon the high
 places of the earth, and feed thee with the he-
 ritage of *Jacob* thy father; for the mouth of
 the Lord hath spoken it, *Vers.* 14.

When the first day of the week began, *Mary* ^{2. Grounds}
Magdalen, and the other *Mary*, came to the ^{in the Gos-}
 Sepulchre, *Mat.* 28. 1. *Mark* 16. 1. *John* 20. 1. ^{pel. Christs}
 resurrection ^{on this day.}

And behold there was a great Earth-quake; for the *Angel* of the Lord descended from Heaven, and rolled back the stone from the door, and sat upon it, *Mat.* 28. 2.

And the Angel answered, and said to the Women: Fear ye not, for I know that ye seek Jesus that was crucified, *Mat.* 28. 5.

He is not here, for he is risen, Verse 6.

And when the day of Pentecost was come, they were all with one accord in one place, *Acts.* 2. 1.

The Spirits
coming
down on
this day.

And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, *Vers.* 2.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, *Vers.* 4.

The Apo-
stles inun-
ction.

Every first day of the week, let every one lay aside, as God hath prospered him, &c. *1 Cor.* 16. 2.

Practice.

And the first day of the week, the Disciples being met together to break bread, Paul preach-
ed unto them, *Acts* 20. 7.

And I was in the spirit on the Lords day, and heard behind me a great voice, as it had been of a trumpet, *Rev.* 1. 10.

The

The Mornings Devotion. 105

The Morning Hymn for the Christian SABBATH, or the Lords day.

Wherein the devout soul expresseth her performance (at least in desire) of all holy duties requisite

- | | | | | | |
|---|----------------------|--|---|---|-----------------------|
| On the
Lords
Day,
which
are | { | 1. Pri-
vate, as | { | a 1. Premeditation. | |
| | | | | b 2. Early rising, or watchfulness. | |
| | | | | c 3. The souls examination of her self. | |
| | | | | d 4. Prayer at home, consisting | |
| | | | | 1. Confession of sin | e Original. |
| | | | | | f Actual. |
| | | | | g 2. Profession of faith. | |
| | | | | 3. Supplication for | |
| | | | | | h 1 The whole Church. |
| | | | | | i 2. The King. |
| | k 3. The Minister. | | | | |
| | l 4. Our selves. | | | | |
| { | 2. Pu-
blicke, as | m 1. Going to the Church. | | | |
| | | n 2. Joyning in publicke prayers and thanksgiving with the congregation. | | | |
| | | o 3. Hearing the Word. | | | |
| | | p 4. Contributing to the poor. | | | |

a I have *thought* upon thy Name in the night season, and have kept thy Law, *Psal*

119. 55.

b Early in the morning doe I cry unto thee; for in thy Word is my trust, *Ver.* 147.

c I called mine own wayes to remembrance, and turned my feet to thy Testimonies, *Verse* 59.

d I will make my supplication in thy presence with my whole heart; be merciful unto me, according to thy Word, *Ver.* 58.

e Behold, I was born in iniquity, and in sin hath my Mother conceived me, *Psal* 51. 3.

f Who can tell how oft he offendeth? O cleanse thou me from my secret faults, *Psal* 191. 2.

g I said I will confess my sin, and so thou forgavest the wickedness of my sin, *Psal* 32. 5.

b O be favourable and gracious unto *Sion*, build thou the wals of *Jerusalem*, *Psal.* 51. 18.

Thou shalt arise, O Lord, and have mercy upon *Sion*, for it is time that thou have mercy upon her; yea, the time is come, *Psal.* 102. 13.

For why, thy servants think upon her stones, and it grieveth them to see her in the dust, *Ver.* 14.

i Give the King thy judgments, O Lord, and thy righteousness to the Kings Son, *Psal* 72. 1.

Then shall he judge the People according unto right, and defend the poor, *Ver.* 2.

He

He shall keep the simple by the right, and punish the wrong doer, *Ver. 4.*

k Let the Priests be cloathed with righteousness, and let thy Saints sing with joyfulness, *Psalms 132. 9.*

l O send out thy light and thy truth, that they may lead *me*; and bring *me* to thy holy hill, and to thy dwelling, *Psalms 43. 3.*

m I was glad when they said unto me, Let us go into the house of the Lord, *Psalms 122. 1.*

Open me the gates of righteousness that, I may go in, and give thanks to the Lord, *Psalms 118. 19.*

n O magnifie the Lord our God, and let us fall down before his footstool, for he is holy, *Psalms 99. 5.*

o The Lord gave the Word; great was the company of the preachers, *Psalms 68. 11.*

I will hearken what the Lord GOD will say concerning me, for he shall speak peace unto his People, and to his Saints, that they turn not again, *Psalms 85. 8.*

For his Salvation is nigh them that fear him, that glory may dwell in our Land, *Ver. 9.*

p O my soul, thou hast said unto the Lord, Thou art my God, my goods are nothing unto thee, *Psalms 16. 2.*

All my delight is upon the Saints, and such as excel in vertue, *Ver. 3.*

An offering of a free heart will I give thee, and praise thy Name, because it is so comfortable, *Psalms 54. 6.*

*A Prayer for the Sabbath
Morning.*

BLessed Creator, and Author, and Finisher of the *salvation* of mankind; who in memory of the glorious rest from both thy noble works, hast blessed and sanctified a day of *holy rest* unto thy self; sanctifie me for it, that laying aside my accustomed business, and *sequestering* my thoughts from all worldly cares, I may keep it and my self holy to thee, by dedicating it and devoting my self wholly to thy peculiar worship, and immediate service: and to the end that this my religious service may be more acceptable to thee, *quicken me with thy Spirit*, that I may performe it with all alacrity and chearfulness, and may make thy Sabbath my delight. *Touch my heart and tongue with a coal from thine Altar*, that from the sweet incense of my Meditations, Hymns, Prayers; and Thanksgiving, thou mayst smell a *savour* of rest, O Prince of Peace, sanctifie thy rest unto me, and let thy Spirit rest in me, that I may find rest to my soul from all temptations, troubles, and fears, and may rest from my own works, which are painful and sinful travels, and may employ, this day, all the powers and faculties of my soul and body, in doing and considering thy works, in adoring thy Majesty, and admiring thy wisdom, and acknowledging thy power, and embracing thy love

love, and magnifying thy goodness, and rejoycing in thy mercies, and *trembling at thy Judgments*: In *visiting thy holy Temple*, and *praying thee with thy Saints*, and *offering up the calves of my lips*: In diligently reading thy *Scriptures*, attentively *bearing thy Word*, reverently celebrating thy *mysteries*, charitably relieving thy *members*, and zealously practising all holy duties, both publick and private. O let me this whole day, *walk with thee*, as *Enoch* sometimes did; and *talk with thee*, as *Moses* did; and *seek thy face*, as *David* did. And grant, that *beholding thine image in thine holy Word*, as in a clear and crystal *mirror*, I may be *changed into the same Image*, even from *glory to glory*. Let this *Sabbath* put me in mind of thy *rest from thy works*, and assure me thereby of an everlasting *Sabbath* in Heaven from my works. Into which *rest* that I may enter, stir up good desires in me; raise my thoughts and affections, *to the things that are above*. Renew me according to the *Image of thy Son*, and frame my life to a *heavenly conversation*. Enlighten my understanding, sanctify my will, moderate my desires, govern my affections, mortify my *fleshy members*, and destroy the *man of sin* in me, and deliver me from *this body of death*. Work in me a fear of thy power, and love of thy goodness, and zeal of thy glory, and thirst of thy grace, and an earnest desire, and constant resolution (as much as in me lyeth) to approve my self to thee in all things, and frame all my actions to the rule of thy Word. Hear me, I beseech thee,

thee, for thy Church, and thy Church for me, and Christ for us all, saying,

The close out of Scripture,

Righteous Father, keep them from evil, sanctify them with thy truth: Thy Word is Truth. The glory which thou hast given me, give them, that they may be one, as thou and I are one. So be it, heavenly Father, for thy Sons sake, by the grace of thy Holy Spirit: To whom be all honour, &c.

AN

Evening Devotion.
An ADMONITION for
the Sabbaths Evening.

111

THE ANALYSIS.

The fittest
 subject of
 contempla-
 tion on the
Sabbath, is
 the medita-
 tion on the
 eternal *Sab-
 bath* in hea-
 ven, of
 which the
Sabbath on
 earth is a
 type. Con-
 sider it two
 wayes.

Privati-
 vely
 there is

No sin.
 No tempter or temptation.
 No thralldom or servitude.
 No labour or toil.
 No sorrow or grief.
 No pain or torment.
 No night or darknes.
 No death.
 No curse.
 No fear.

Everlasting habitations.
 Indefeatable estates of inheri-
 tance.
 Royal honours and dignities.
 Invaluable wealth and riches.

Positive-
 ly, there
 are

unspeak-
 able joy-
 es and
 pleasures
 in the

Sight and fruition
 of God.
 Society with Christ.
 Company with all
 Saints & Angels.
 Glorification of our
 bodies.
 Perfection of our
 souls.

Knowledge.
 Righteousness
 Love and uni-
 on with God.

THE

THE TEXTS.

In Heaven
no sin.

WE look for a new heaven and a new earth, according to his promises, in which dwelleth *righteousness*, 2 Pet. 3. 13.

The Dragon fought with his Angels, Rev. 12. 7.

No tempter.

But they *prevailed not*, neither was their place found any *more in heaven*, Ver. 8.

And the Dragon that old *Serpent*, called the Devil and Satan, was *cast out*, &c. Ver. 9.

Rejoyce ye heavens, and ye that dwell in them, Ver. 12.

No thral-
dom.

The creature shall be delivered from the *bondage* of corruption, into the glorious liberty of the Sons of God, Rom. 8. 21.

No labour.

There remaineth a rest for the People of God, Heb. 4. 9.

Blessed are the dead that dye in the Lord, for they *rest* from their labours, Rev. 14. 13.

No sorrow.

God shall wipe away *all tears* from their eyes, Rev. 7. 17.

No pain.

They shall *hunger no more*, nor *thirst* no more, neither shall the Sun light on them, nor *any heat*, Rev. 7. 16.

No night.

And there shall be *no night* there, and they shall need no *candle* nor the light of the Sun, for the Lord GOD giveth them light, &c. Rev. 22. 5.

No death.

There shall be no more *death*, neither sorrow nor *crying*, neither shall there be any more *pain* for the first things are passed, Rev. 21. 4.

No curse.

And there shall be no more *curse*, but the Throne

Throne of God, and of the Lambe shall be in it, *Rev.* 22. 3.

Your joy shall *no man take away from you*, No fear. John 16. 22.

Make you friends of the Mammon of unrighteousness, that when ye fail, they may receive you into *everlasting habitations*, Luke 16. 9.

There are everlasting habitations.

For we know, that if our earthly house of this Tabernacle be destroyed, we have a building given of God, an house not made with hands, but eternal in the heavens, 2 *Cor.*

5. 1.

An inheritance immortal, and undefiled, that *fadeth not away*, reserved in heaven for you, 1 *Pet.* 1. 4.

Indefeazable estate of inheritance.

They strive for a corruptible, but we for an incorruptible crown, 1 *Cor.* 9. 25.

When the chief Shepherd shall appear, ye shall receive an *incorruptible crown* of glory, 1 *Pet.* 5. 4.

Take *inheritance* of the Kingdom prepared for you, *Mat.* 25. 34.

Royal honours and dignities.

It is your Fathers pleasure to give you the Kingdom, Luke 12. 32.

They shall *reign* for evermore, *Rev.* 22. 5.

Invaluable wealth and riches.

And the building of the wall was of *Jasper*, and the City was pure *Gold*, like to clear glass, *Rev.* 21. 18.

And the foundation of the wals were garnished with all manner of *pretious stones*, *Ver.* 19.

And the gates were twelve *pearls*, *Ver.* 21.

Unspeakable joyes and pleasures.

The things which eye hath not seen, neither

ear hath heard, neither can enter into mans heart to conceive, are they which God hath prepared for them that love him, 1 Cor. 2. 9.

In thy presence is the *fulness of joy*, and at thy right hand there are *pleasures* for evermore, Psalm 16. 11.

They shall be satisfied with the *fulness* of thy house, and thou shalt give them drink out of the river of thy *pleasures*, Psalm 36. 8.

For with thee is the *Well of Life*, &c. Ver. 9.

I know that my Redeemer liveth, and I shall see God in my flesh, Job 19. 25, 26.

In the sight
and fruition
of God.

Now we see in a glass darkly, but then we shall *see face to face*, 1 Cor. 13. 12.

And they shall *see his face*, and his Name shall be in their forehead, Rev. 22. 4.

As for me, I will *behold thy presence* in righteousness, and when I awake up after thy likeness, I shall be satisfied with it, Ps. 17. 15.

Society with
Christ.

Father I will that they which thou hast given me, may be *where I am*, that they may *behold thy glory* which thou hast given me, John 17. 24.

These *follow the Lamb*, wheresoever he goeth, Rev. 14. 4.

Company
with Saints
and Angels.

We are come to the Mount *Sion*, and to the City of the living *God*, and to the celestial *Jerusalem*, and to the *company* of innumerable Angels, Heb. 12. 12.

And to the Congregation of the first-born, which are written in heaven, &c. Ver. 23.

Glorificati-
on of the
body.

This corruptible shall put on *incorruption*, and this mortal shall put on *immortality*, 1 Cor. 15. 53.

The

The *glory* of the earthly is one, and the glory of the *heavenly* is another, *Ver.* 40.

There is one *glory* of the Sun, and another of the Moon, and another *glory* of the Stars, for one star differeth from another star in *glory*, *Ver.* 41.

So also is the resurrection of the dead, &c. *Ver.* 42.

He shall change our vile body, and make it *fashioned* like unto his glorious body, *Phil.* 3. 21.

They that be wise shall shine as the firmament; and they that turn many to righteousness, as the stars for ever, *Dan.* 12. 3. Perfection of thy soul.

Now I know but in part, but then *I shall know as I am known*, 1 *Cor.* 13. 12. In knowledge.

We are come to the congregation of the *first-born* which are written in heaven, and to God the Judge of all, and the spirits of just and perfect men, *Heb.* 12. 23. Righteousness.

When that which is perfect shall come then that which is in part shall be abolished, 1 *Cor.* 13. 10.

Love doth never fall away, though that prophesying be abolished, or that tongues cease, &c. *Ver.* 8. Love.

I pray that they all may be one, as thou, O Father, art in me, and I in thee, even that they may be also one in us, *John* 17. 21. Union with God.

An HYMN for the Sabbath
Evening.

Return to thy rest, O my soul, for the Lord
hath dealt graciously with thee, Psal. 116. 6.
In Gods Word will I rejoyce, in the Lords
Word will I comfort me, Psalm 56. 10.

The words of the Lord are pure words, like
as silver which from the earth is tried, and pu-
rified seven times in the fire, Psalm 12. 6.

Blessed are they that dwell in thine house, they
will be alway praising thee, Psalm 84. 4.

They will go from strength to strength, and to
the God of Gods appeareth every one of them in
Sion, Psalm 84. 7.

I will give thanks to the Lord in the Congre-
gation, from the ground of the heart, Psalm
68. 26.

Unto thee, O GOD, I will pay my vows, unto
thee will I give thanks, Psalm 56. 12.

Shew the light of thy countenance upon thy
Servant, and teach me thy Statutes, Psalm
119. 135.

An Evening PRAYER for the
Sabbath.

HOly, hely, holy Lord God Almighty, which
wast, which art, and which art to come, bal-
low my nature, that I may hallow thy Name. As
thou impartest thy goodness to me, whereby
I live

I live and move in thee; so I beseech thee, communicate to me some measure of thy holiness, that I may live and move to thee. Let thy spirit of grace possess my body and soul, that the desires of my mind, and thoughts of my heart, and words of my lips, may be holiness unto thee. Sanctify me, that I may glorify thee. And first with joy and thankfulness. I acknowledge it a special testimony of thy love, that thou hast given me liberty, and means to keep a holy Sabbath unto thee, to meet in thy House, to offer up my joint-prayers and thanksgiving with thy holy congregation, to confess my sin, to profess my faith, to lay open my wants, to cheer up my self by singing the sweet songs of Sion, to hear thy sacred Word read and preached: whereby my faith hath been strengthened in the mysteries of salvation, my hope established in the promises of the Gospel, and my life set forward in a settled course of holiness and righteousness, whereby the Kingdom of sin and Satan is beat down and destroyed, and the Kingdom of Christ built up in me. By this thy Word, the careless sinner is admonished, the ignorant instructed, the presumptuous terrified, and the penitent comforted; the power of sin is abated, the force of temptations weakned, the motions of the Spirit quickned, grace revived, and my election assured by the infallible marks and tokens thereof set before me in holy Scriptures. Blessed be thy Name for it, this day thy Word hath dwelt with me richly in all wisdom. The dispenser of thy mysteries, hath scattered many

Doctrines, like so many pearls, among thy People. Lord, grant that with Mary, I may *keep these* and all thy sayings in mine heart, and make use of them in my life, and receive comfort from them at my death. And here I would proceed to intreat at thy hands, the continuance and increase of thy spiritual and temporal blessings upon me, but my sins *lye at the door* of my conscience, and affright me. My heart smites me for my failings in the performance of the duties of this day. My devout Meditations have been *sifted in the womb* that bare them: my prayers have not been without distractions, my hearing without wearisomeness, nor my alms-deeds without grudging. Pardon dear Father, my want of preparation before I came to thine house, of intention and zeal at thy service and of Meditation and Application of those things which I heard there since I came thence. Bury, I beseech thee, these slips, and all other my sins, especially of this week and day, in the *night* of eternal oblivion. Ease me of the burden of them; that I may more securely repose my body and soul upon thy gracious protection, to take their natural refreshing by *sleep*, whereby I may be enabled and strengthened to do thee service the next day, in *walking carefully*, diligently, conscionably, and constantly in the *wayes of thy Commandments*, and duties of my calling.

The close out of Scripture.

NOW the very God of peace sanctifie me through-^{1 Thes 5. 23.}
out, and I pray God, that my whole spirit, &
soul, and body, may be kept blameless unto the
coming of the Lord Jesus Christ, Amen:

MUNDAYS DEVOTION

being the second Day from the
CREATION.

John 5. 17.

The Father worketh, &c.

*The work of Creation on this
Day.*

Again, God said, Let there be a Firma-
ment in the midst of the waters, and
let it separate the waters from the waters, *Gen.*
1. 6. Then God made the Firmament, and
separated the waters that were under the
Firmament, from the waters that were above
the Firmament, and it was so; and God called
the Firmament Heaven, *Ver. 7.* So the Evening
and the Morning were the second day, *Ver. 8.*

And I work, John 5. 17.

THe work of Redemption to be remembered
on this day, is prophesied of, *Isa. 50. 6.*
I gave my back unto the smiter, &c. And
Psalm 2. 2. *The Kings of the earth stood up, and*
the Rulers took counsel together against the Lord,
and against his Anointed. It is related in the
Gospel, *Mat. 27. 1, 2.* *All the chief Priests*

The Munday Mornings

and the Elders of the people, took counsel against Jesus, to put him to death, Ver. 30. And they spit upon him, &c.

For thine instruction
meditate

In the Morning, upon the
work of Creation.

In the Evening, upon the
work of Redemption.

For thy comfort apply the

Use of one.

Benefit of the other,

For thy correction reprove thy

Abuse of the one,
Unthankfulness
for the other.

Quicken

Thy thanksgiving by the Hymn.
Thine obedience by the Admoni-
tion.

Thy zeal and Devotion by the
prayer ensuing.

THE HYMN.

HAve I not remembered thee in my bed, and
thought upon thee when I was waking,
Psalm 63. 6.

Because thou hast been my Helper, therefore
under the shadow of thy wings will I rejoyce,
Ver. 7.

My soul hangeth upon thee, thy right hand
hath upholden me, Ver. 8,

Save

Save me, O God, for the waters are come in,
even to my soul, Psal. 69. 1.

I stick fast in the deep mire, where no ground
is: I am come into deep waters, so that the floods
run over me, Verl. 2.

My misdeeds prevail against me; O be thou
merciful unto my sins, Psal. 65. 3.

Blessed is the man whom thou choosest and
receivest unto thee; he shall dwell in thy Courts,
and shall be satisfied with the pleasures of thine
House, even of thy holy Temple, Verse 4.

Thou shalt shew us wonderful things in thy
righteousness, O God of our salvation, thou that
art the hope of all the ends of the earth, and of
them that remain in the broad Sea, Verse 5.

Thou stillest the raging of the Sea, and the noise
of the water, and the madness of the People, Ver. 6.

They that dwell in the uttermost parts of the
earth, shall be afraid of thy tokens, thou that
makest the out goings of the Morning and Eve-
ning to praise thee, Verse 8.

Thou visitest the earth, and blessest it, thou
makest it very plenteous, Verse 9.

Thou waterest her furrows, thou sendest rain
into the little vallies thereof: thou makest it soft
with the drops of rain, and blessest the increase of
it, Verse 10.

Thou crownest the year with thy goodness, and
thy clouds drop fatness, Verse 11.

They shall drop upon the dwellings of the wil-
derness, and the little hills shall rejoyce on every
side, Verse 12.

He gathereth the waters of the Sea together,
and layeth up the deep as in a Treasure house, PL
33. 7. O

Munday Mornings

O praise the Lord of Heaven, praise him in the height, Psal. 148. 1.

Praise him all ye Heavens, and ye waters that be above the Heavens, Vers. 4.

Praise the Lord upon earth ye Dragons, and all deeps, Vers. 7.

Fire and hail, snow and vapours, wind and storm, fulfilling his word, Vers. 8.

Sing unto God, O ye Kingdoms of the Earth. O sing praises unto the Lord, Psal. 68. 32.

Which sitteth in the Heavens over all from the beginning: lo, he doth send out his voice; yea, and that a mighty voice, Vers. 33.

Ascribe ye power unto God: his worship and strength are in the Clouds, Vers. 34.

The Admonition for Munday, being an Exhortation to humility, or poverty in spirit, whereunto our Saviour ascribeth the first Beatitude.

THE ANALYSIS.

The special motives to humility set down in the Scriptures; are

- | | | | | | | | |
|--|--|---|-----------------------------------|----------------------|------------------------|---|-----------------------------------|
| 1. Gods infinite Majesty, purity, perfection. | | | | | | | |
| 2. Mans vileness, sinfulness, wretchedness, wants; of which before: See the preparation to prayer. | | | | | | | |
| 3. Divine Precepts. | | | | | | | |
| 4. Holy patterns of this virtue in | <table border="0"> <tr> <td rowspan="2">{</td> <td>God the Father.</td> </tr> <tr> <td>Christ.</td> </tr> <tr> <td rowspan="2">{</td> <td>The Saints { Law.</td> </tr> <tr> <td>under the { Gospel.</td> </tr> </table> | { | God the Father. | Christ. | { | The Saints { Law. | under the { Gospel. |
| { | God the Father. | | | | | | |
| | Christ. | | | | | | |
| { | The Saints { Law. | | | | | | |
| | under the { Gospel. | | | | | | |
| 5. Gracious promises made to the humble, of | <table border="0"> <tr> <td rowspan="5">{</td> <td>1. Nearness and society with God.</td> </tr> <tr> <td>2. Saving knowledge.</td> </tr> <tr> <td>3. Sanctifying graces.</td> </tr> <tr> <td>4. Honour and preferment in this World.</td> </tr> <tr> <td>5. Eternal blessedness in Heaven.</td> </tr> </table> | { | 1. Nearness and society with God. | 2. Saving knowledge. | 3. Sanctifying graces. | 4. Honour and preferment in this World. | 5. Eternal blessedness in Heaven. |
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| | 3. Sanctifying graces. | | | | | | |
| | 4. Honour and preferment in this World. | | | | | | |
| | 5. Eternal blessedness in Heaven. | | | | | | |

THE TEXTS.

Take my *Yoke* upon you, and learn of me, Divine Precepts.
that I am meek and *lowly in heart*, and you
shall find rest to your souls, *Mat. II. 29.*

Unless

Unless ye become as one of these *little ones*, ye cannot enter into the Kingdom of GOD, *Mat. 18. 3.*

Cast down your selves before the Lord, and he will lift you up, *James 4. 10.*

Deck your selves inwardly with *lowliness* of mind, *1 Pet. 5. 5.*

Humble your selves *under* the mighty hand of God, that he may raise you in due time, *Verse 6.*

Holy exam-
ples.

GOD.
The Father.

The Son.]

Who is like to the Lord our God, that hath his dwelling on high, and yet *humbles himself* to behold the things that are in Heaven and in Earth, *Psal. 113. 5.*

I am among you, as he that *ministretb*, *Luke 22. 27.*

And *he* began to *wash* his Disciples feet, and to *wipe* them with the *towel* wherewith he was girded, *John 13. 5.*

He emptied himself, or made himself of *no reputation*, *Phil. 2. 7.*

He humbled himself, and became *obedient* to death, even the death of the Crofs, *Phil. 2. 8.*

Abraham.

I will speak unto the Lord, who am but *dust* and *ashes*, *Gen. 18. 27.*

I am not worthy of the *least* of all thy mercies, and of all thy truth, which thou hast shewed to thy servant, *Gen. 32. 10.*

Gideon.

And he said, Wherewith shall I save Israel? Behold, *my Father* is poor in *Manasseb*, and I am the *least* in my Fathers house, *Judges 6. 15.*

David.

Lord my heart is *not haughty*, nor mine eyes *lofty*, *Psal. 131. 1.*

And

And David said unto Saul, *Who am I, and what is my life, and my Fathers family in Israel, that I shall be a Son in Law to a King?*
1 Sam. 18. 18.

And now, O Lord my G O D, thou hast made thy Servant King, instead of David my Father, and I am but a little child, I know not how to go in and out, 1 Kings 3. 7. Solomon.

Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the Inhabitants of Jerusalem, so that the wrath of the Lord came not upon them, 2 Chron. 32. 26. Hezekiah.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, Job 1. 20.

O Lord God, righteousness belongeth to thee, but to us confusion of face, as at this day, Dan. 9. 7. Daniel.

He that cometh after me, is greater than I, John Baptist whose shoe-latchet I am not worthy to unloose, Mat. 3. 11.

When he was not far from the house, the Centurion sent unto him, saying, Master, trouble not thy self, I am not worthy that thou shouldest come under the roof of my house, Luke 7. 6. The Centurion.

When Simon Peter saw it, he fell down on his knees, saying, Go from me, Lord, for I am a sinful Man, Luke 5. 8.

The Publican standing afar off, would not lift up his eyes to Heaven, but striking his breast, said: Lord be merciful to me a sinner, Luke 18. 13. The Publican.

I am,

Paul.

I am the *least of all the Apostles*, *not worthy to be called an Apostle, &c.* 1 Cor. 15. 9.

Jesus Christ came to save sinners, whereof I am *chief*, 1 Tim. 1. 15.

Promises to
the humble
of the fa-
vour of God.

I am the *Rose of the field* and the *Lilly of the vallies*, Cant. 2. 1.

I dwell in the high and holy place, *with him* also that is of an *humble and contrite heart*, to revive the spirit of the humble, Isa. 57. 15.

To that man will I look, even to him that is *poor*, and of a *contrite spirit*, and trembleth at my word, Isa. 66. 2.

Wisdom in
the under-
standing, and
saving
knowledge.

When pride cometh, then cometh shame, but with the *lowly is wisdom*, Prov. 11. 2.

Thou hast hid these things from the wise, and prudent, and reveiled them unto *Babes*, Mat 11. 25.

Sanctifying
grace in the
will.

He giveth *more grace*, wherefore he saith, *God resisteth the proud*, but giveth grace to the *humble*, James 4. 6.

Preferment
in this
world.

Before destruction, the heart of man is haughty; but *before honour is humility*, Prov. 18. 12.

He that *humbleth himself*, shall be *exalted*, Luke 14. 11.

He *raiseth the poor* out of the *mire*, and *lifteth the needy* out of the *dunghil*, Psal. 113. 7.

That he may *set him with Princes*, even with the *Princes of the People*, Vers. 8.

Blessedness
in the world
to come.

Blessed are the poor in spirit, for *theirs is the Kingdom of Heaven*, Mat. 5. 3.

THE PRAYER FOR Munday morning, composed of

1. *Petitions futable to the work of the Day.*
 2. *Motives to humility, agreeable to the precedent exhortation.*
-

The second Days Devotion.

Father Almighty, Maker of Heaven and Earth, who createdst the Evening and the Morning, the second Day, as well as the first; continue I beseech thee unto me, as well the comfortable rest of the Evening to refresh me after my labour and travel, as the most needful light of the Morning to manage my affaires and busines. But especially perpetuate unto me, the repose of a quiet conscience and the clear light of the Gospel, to guide my feet into the way of peace. This light convinceth the errors of my understanding, the depravation of my will, the disorder of my affections, the impurity of my thoughts, the vanity of my desires, the deceitfulness of my heart, and the wickedness of all my wayes. This light sheweth me what I was in my birth, slime and filthiness; what I am in my life, vanity and folly; and what I shall be in my death, stench and rottenness. This light discovereth unto me, that I have nothing which I have not received; that without Christ I can do nothing: That in
me

me (*that is, in my flesh*) dwelleth no good; that I am not able of my self, as of myself, to think a good thought; that I cannot desire to think, nor have will to desire, nor grace to will any good. My comforts are rare, my crosses frequent; my pleasures momentany, my pains permanent; my gifts small, my wants and infirmities great, my helps weak, my assaults strong; my good deeds few (and they tainted with imperfections) my sins infinite. Let these considerations, O Lord, *humble* me in my self, that *Christ* may raise me; wound me in my self, that *Christ* may heal me; burden me in my self, that *Christ* may ease me; make me most vile in mine own eyes, that I may be most dear and precious in his. O Lord which, as upon this day, createdst the clouds to rain upon the earth, *show* down thy graces abundantly into my heart, to mollifie it, that the seed of thy word may take deep root downward in humility, and spring upward in hope, and spread abroad by charity, and fructifie in all kinds of good works. Lord, who this day separatedst the waters, separate I beseech thee, and distinguish between the water of tears, which I shed for my sins, and those other which I shed for worldly crosses and calamities. Cast away the one, and put the other into thy bottle. Lord, who this day madeest the heavens (or air) without which I cannot breath naturally, no not for a moment; infuse into my heart the Spirit of grace, without which spiritually I cannot breath in my prayers nor sigh, nor so much as move any faculty

culty or part of soul or body *unto thee*. As oft as I *take in*, or *let out* the air which I breathe, let me receive grace from thee, and *breath out* praise unto thee. *Amen*.

The close out of Scripture.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me, 2 Cor. 13. ult.

The Evenings Devotion for Munday.

THE HYMN.

Hear me, O Lord, in the multitude of thy mercy; even in the truth of thy salvation, Psal. 69. 14.

Let not the water floods drown me up: and let not the pit shut her mouth upon me, Verse 16.

Thou didst divide the Sea through thy power, and brakest the heads of the Dragons in the waters, Psalm 74. 14.

Thou smotest the heads of Leviathan in pieces, and gavest them to be meat for the people in the wilderness, Verse 15.

Thou broughtest out fountains and waters out of the hard Rocks, thou driedst up mighty waters, Verse 16.

Thou art the God that dost wonders, and hast declared thy power among the People, Psalm 77. 14.

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The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled, Verse 16.

The Clouds poured out water; the Air thundred, and thine arrows went abroad, Verse 17.

The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moved, Verse 18.

Thou bringest forth Clouds from the ends of the world, and sendest forth Lightnings with the rain, bringing the winds out of thy treasures, Psalm 135. 7.

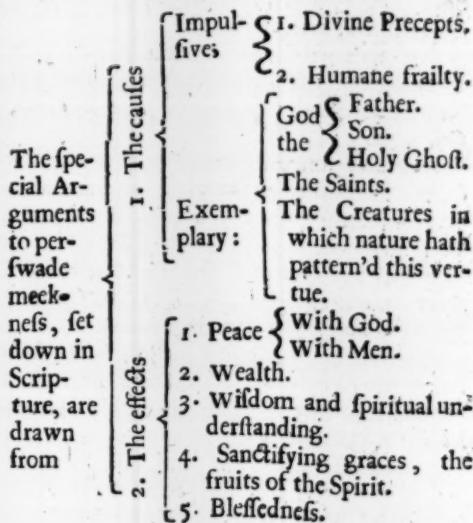
The springs of water were seen: and the foundations of the round World were discovered at thy chiding, O Lord; at the blasting of the breath of thy displeasure, Psalm 18. 15.

Thy way is in the Sea, and thy paths in the great waters, and thy footsteps are not known, Psalm 77. 19.

THE ADMONITION

For Munday's Evening: being an Exhortation to meekness.

THE ANALYSIS.



THE TEXTS.

Put them in mind to be *subjeē* to principalities and powers, *Tit.* 3. 1.

To speak evil of no Man, to be no brawl-

God com-
mandeth
meekness.

ers but *gentle* ; shewing all *meekness* to all men,
Verse 2.

If any man be overtaken in a fault, ye which
 are spiritual *restore* such a one in the spirit of
meekness, Gal. 6. 1.

I beseech you , that ye walk worthy of the
 vocation wherewith ye are called, with *lowli-*
ness and *meekness*, with *long-suffering*, *forbearing*
one another in love, Epb. 4. 2.

Put on therefore, as the Elect of *God* , holy
 and beloved , the bowels of mercy , kindness
 humbleness of mind , *meekness*, long-suffering,
Col. 3. 12.

Forbearing one another , *forgiving* one an-
 other , if any man have a quarrel against any;
 even as *Christ forgave* you , so also do ye ,
Verse 13.

But thou , O man of *God*, fly these things,
 and follow after righteousness, goodness, faith,
 patience, *meekness*, 1 Tim. 6. 11.

Dearly beloved , *avenge not your selves*, but
 rather *give place unto wrath* ; For it is written,
vengeance is mine, I will repay, saith the Lord,
Rom. 12. 19.

Wherefore my beloved Brethren , let every
 man be swift to hear , slow to speak, and *slow*
to wrath, James 1. 19.

For the wrath of man worketh not the right-
 eousness of *God*, *Verse 20.*

Look diligently lest any man fail of the
 grace of *God* ; lest any *root of bitterness* spring
 up and trouble you, and thereby many be de-
 filed, *Heb. 12. 15.*

Our condi-
 tion re-
 quires it.

Consider thy self, lest thou also be tempted, Gal.
 6. 1. Let

Let him among you, that is *without sin*, cast the first stone, *John 8. 7.*

He shall have judgment without mercy, *Examples of meekness in God.* that hath shewed *no mercy*; and mercy rejoiceth against judgment, *James 2. 13.*

And they heard the voice of the Lord, in the cool of the day, walking in the Garden, &c. *God the Father.* *Gen. 3. 8.*

And after the earthquake there was a fire, but God was not in the fire; and after the fire a still small voice, *1 Kings 19. 12.* (in which voice God was,) *Verse 13.*

Nevertheless, for thy great mercies sake, thou diddest not utterly consume them, nor forsake them, for thou art a gracious and merciful God, *Neh. 9. 31.*

God said to *Jonah*, Dost thou well to be angry for thy Gourd? *Jonah 4. 9.*

Thou hast pity on the Gourd, for which thou hast not laboured, which came in a night, and perished in a night, *Verse 10.*

And should not I spare Niniveh that great City, wherein are more than sixscore thousand persons, that cannot discern between their right hand and their left; and also much Cattle, *Verse 11.*

Tell the daughter of Sion, Behold the King cometh unto thee meek, *Mat. 21. 5.* The Son,

He shall not strive nor cry, neither shall any man hear his voice in the streets, *Mat. 12. 19.*

A bruised reed shall he not break and smoking flax shall he not quench, *Verse 20*

I beseech you by the meekness and goodness of Christ, *1 Cor. 10. 1.*

They said, Lord, wilt thou command that we call for fire from Heaven, &c. Luke 9. 54.

But he turned and rebuked them, and said, Ye know not of *what spirit ye are*, Verse 55

The Spirit. Lo the Heavens were opened unto him, and he saw the *Spirit descending like a dove*, and lighting upon him, Mat. 3. 16.

The Saints. Now Moses was a very *meek man*, above all the men that were upon the face of the earth, Num. 12. 3.

David. Let him curse, seeing the Lord hath said unto him, Curse David: who shall then say, Wherefore hast thou done so? 2 Sam. 16. 10.

My soul is even as a *weaned child*, Psalm 131. 2.

Jeremiah. But I was like a *Lamb*, or an *Ox*, that is brought to the slaughter; and I knew not, that they had devised devices against me, Jer. 11. 19.

The woman of Canaan. Jesus said, It is not meet to take the childrens bread, and cast it to dogs, Mat. 15. 27.

And she said unto him, Yea Lord, yet the *dogs* under the table eat of the childrens crumbs, Vers. 28.

Saint Paul. But we were gentle among you, even as a *nurse* cherisheth her children, 1 Thes. 2. 7.

Resemblances in the creatures. Thy Name is as an *ointment* powred out, Cant. 1. 3.

The *ointment*, which ye have received of him, abideth in you, 1 John 2. 27.

I will give them *hearts of flesh*, Ezek. 11. 19.

I send you as *Lambs* among wolves, Luke 10. 3.

Behold the *Lamb of God, that taketh away the sins of the world*, John 1. 29.

He was led as a *sheep* to the slaughter, and like a *Lamb* dumb before the shearer, so opened he not his mouth, *Acts* 8. 32.

Be *wise as serpents*, and innocent as *Doves*, Mat. 10. 16.

Learn of me that I am *meek*, and lowly in heart, and ye shall find rest unto your souls, *Meekness bringeth Peace.* Mat. 11. 29.

The meek shall prosper in the *earth*, and Wealth shall delight themselves in the *abundance of peace*, Psal. 37. 11.

The Lord *lifteth up the meek*, Psalm 147. 6. Honour.

The *meek* shall he *guide in judgment*, and the *meek* will he *teach his way*, Psalm 25. 9. Learning.

Who is a *wise man*, and endued with *knowledge* among you? let him shew out of a good conversation his works in *meekness of wisdom*, James 3. 13. Wisdom.

Receive with *meekness* the word engrafted in you, which is able to *save your souls*, James 1. 21.

The *wisdom* which is from above, is first pure, then *peaceable*, James 3. 17.

And the *fruits* of righteousness are sown in *peace* of them that *make peace*, Verse 18. The fruits of the Spirit.

Blessed are the *meek*, for they shall *inherit the earth*, Mat. 5. 5. Blessedness.

The Prayer for Munday Evening.

Composed of

1. Petitions suitable to the work of the day.
2. Motives to meekness, agreeable to the precedent Exhortation.

O Lamb of God, which takest away the sins of the world, who as upon this day wert appointed to be led as a sheep to the slaughter, and as a Lamb before the shearers, who gavest thy back to the smiters, and thy cheeks to the nippers, and thine arms to the binders, and thy face to the spitters; apply, I beseech thee, unto me these thy meek sufferings: Make that profitable to me, which thou enduredst for me. Let thy bonds, O meek Redeemer, set me free; let thy silence plead for me, let thy spittle cure my blindness, let thy stripes heal me, let thy nakedness cloath me, and let thy meekness in all discipline me. If thou who in the form of God, thoughtst it no robbery to be equal with God yet humbledst thyself, and didst become obedient to death, even the death of the Cross; shall not I meekly submit my neck to thy yolk? If thou who art God didst empty thyself, and becomst of no reputation, shall I that am but a worm of the earth, fill my self, and swell with pride? If thou sufferedst blows, shall not I an affront? If thou the beauty of Heaven, enduredst spitting upon, shall not I endure

endure the *foam* of a *loose tongue*? Shall I for a word of disgrace venture my own life, and assault the life of my brother? Do I value the life of my body and soul so low as that I will pawn it for a toy, a trifle, a mock, a word? God forbid. Thy *Law*, O God, commandeth meekness; thine example (my Lord Jesus) perswades *meekness*; my *condition* requires *meekness*; my *frame* and temper (after a sort) teacheth me *meekness*. Why hast thou given me a soft *skin*, but to pattern in my body this vertue of the mind? Why hast thou given me a *tender heart*, but to receive *deep* the impression of *compassionate* grief? Why hast thou given me melting eyes, but to *weep* for mine own infirmities, and my brethrens calamities? Why am I brought into the world *disarmed* without any offensive weapon, but to teach me that I should not fight with, nor hurt any? Thou, O Lord, hast created me a *Lamb*, shall I by rage and cruelty make my self a *Tyger*? Thou madest me as a soft *rose of Sharon*, and *lilley of the Valley*, shall I turn my self into a *thorn* and *thistle*? Know I not, that anger disfigureth the body, and much more the soul? It hurteth and endangereth others, much more my self. It is very offensive to man, much more to thee. Wherefore, I beseech thee, let thy peace alwayes *rule in my heart*, and quell and subdue all my rebellious affections, especially this of wrath, the most violent and impetuous of all the rest. Weed out of my heart all accursed *Thornes and Thistles*, that the *seeds of thy Word* may bring forth
the

the fruits of righteousness, which are sown in peace of them that love peace. O let not the Sun go down on thy wrath against me, or my wrath against my brethren, but grant, that having made my peace with thee, by faith in thy blood, with my brethren by forgiving them from my heart, and reconciling my self to them, I may lay me down in peace, and take my rest. And let thy hand, O Saviour, which shall protect me this night from all perils and dangers, raise me the next morning to serve thee in my calling, and magnifie thy goodness for all thy mercies and favours vouchsafed unto me. So be it, Amen.

The close out of Scripture.

Blessing, honour, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, Amen. Rev. 5. ult.

Tuesdays Devotion, being the third Day from the Creation.

The Father worketh, John 5. 17.

The Work of Creation.

GOD said again, Let the waters under the Heaven be gathered into one place, and let the dry land appear: and it was so, Gen. 1. 9. And,

And God called the dry land, Earth; and he called the gathering together of the waters, Seas: And God saw that it was good, *Ver. 10.*

Then God said, Let the earth bud forth the bud of the herb that seedeth seed, the fruitful tree which beareth fruit according to his kind, which hath his seed in it self upon the earth: and it was so, *Ver. 11.*

And the earth brought forth the bud of the herb that seedeth seed according to his kind; also the tree that beareth fruit, which hath his seed in it self according to his kind; and God saw that it was good, *Ver. 12.*

So the Evening and the Morning were the third day, *Ver. 13.*

And I work, *John 5.17.*

The Work of Redemption.

Who is this that cometh from *Edom*, with red garments from *Bozrah*? He is glorious in his apparel; and walketh in his great strength; I speak in righteousness, and am mighty to save, *Isa. 63. 1.*

I have troden the Wine-press alone, and of all the People there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, *Ver. 3.*

And two days after, followed the Feast of the Passover, and of unleavened bread: and the high Priests and Scribes sought how they might

might take him by craft, and put him to death,
Mar. 14. 1.

But they said, not on the Feast day, lest there be a tumult among the People, *Ver. 2.*

And when he was in *Bethania*, in the house of *Simon* the Leper, as he sat at Table, there came a woman, having a box of Ointment of Spikenard, very costly, and she brake the box, and poured it on his head, *Ver. 3.*

For thine } In the Morning, upon the work of
 instructi- } Creation.
 on medi- } In the Evening, upon the work of
 tate } Redemption.

For thy com- } Use of the one.
 fort apply } Benefit of the other.
 the }

For thy corre- } Abuse of the one.
 ction repro- } Unthankfulness for the other.
 ve thy }

Quicken

{ Thy Thanksgiving by the
 Hymn,
 Thine Obedience by the
 Admonition.
 Thy Zeal and Devotion by
 the Prayer ensuing.

The

Devotion.

141

The HYMN for Tuesday Morning.

Sing unto the Lord a new Song; Sing cheerfully with a loud voice, Psalm 33. 3.

For the Word of the Lord is true, and all his works are faithful, Ver. 4.

He loveth righteousness and judgment, all the earth is full of the goodness of the Lord, Ver. 5.

He gathereth the waters of the Sea together, as it were upon an heap, and layeth up the deep, as in a Treasure-house, Ver. 7.

Let the Earth fear the Lord: stand in awe of him all ye that dwell in the world, Ver. 8.

For he spake, and it was done: he commanded, and it stood fast, Ver. 9.

He so laid the foundations thereof, that it should not move at any time, Psalm 104. 5.

He watereth the hills from above; the earth filled with the fruits of his works, Ver. 13.

He bringeth forth grass for the cattle, and green herbs for the use of men, Ver. 14.

That he may bring food out of the Earth, and Wine that maketh glad the heart of man, and Oyl to make him a cheerful countenance, and Bread to strengthen mans heart, Ver. 15.

The Trees of the Lord also are full of sap, even as the Cedars of Lebanon, which he hath planted, Ver. 16.

He covereth the Heavens with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains, Ps. 147. 8.

Which giveth to the beasts their food, and to the young Ravens that cry, Ver. 9.

Praise

Tuesday Mornings

Praise the Lord upon earth, ye Dragons and all deeps, Psalm 148. 7.

Mountains and all Hills, fruitful Trees and all Cedars, Ver. 9.

Every day will I give thanks unto the Lord, and praise his Name for ever, Psalm 145. 2.

Thou hast given me more joy of heart, than they whose Corn, and Wine, and Oil encreased, Psalm 4. 8.

The Admonition for Tuesday Morning: being an exhortation to godly sorrow.

THE ANALYSIS.

We must desire & pray for godly sorrow, because it is

- | | |
|--|-------------------|
| 1. A special
duty requi-
red in the | } Law.
Gospel. |
| 2. The Saints continual practice. | |
| 3. A necessary disposition to make us capable of the Gospel. | |
| 4. A Sacrifice well pleasing to God. | |
| 5. An effect of true conversion. | |
| 6. An efficient cause of many Divine virtues. | |
| 7. And assurance of eternal joy and comfort. | |
| 8. The want of it, a fearful sign of a reprobate sense. | |

THE TEXTS.

Turn ye unto me with all your heart, with
fasting, weeping and mourning, Joel 2. 12.
 And *rent your hearts*, and not your garments,
 &c. Ver. 13. 1. GODS
Command-
ment.

And that day did the Lord God of Hosts call
 to *weeping and mourning*, and to baldness, and
girding with sackcloth, Isa. 22. 12.

Now I rejoyce, not that ye were made *sorry*,
 but that ye *sorrowed to repentance*, 2 Corint.
 7. 9.

For ye were made *sorry after a godly man-
 ner* that ye might receive damage in nothing,
Ibid.

Weep not for me, but weep for your selves,
 Luke 23. 28.

Ye shall *weep and lament*, &c. John 16. 20.
Howl and lament, &c. Ja. 5. 1.

I abhor my self, and *repent* in dust and ashes,
 Job 42. 6.

I *fainted in my mourning*: I cause my bed
 every night to *swim*, and water my *comb* with
 my *tears*, Psalm 6. 6. 2. The Saints
practice.

I will confess my wickedness, and be sorry
 for my sins, Psalm 38. 18.

Hezekiah humbled himself for the pride of
 his heart, he and the inhabitants of Jerusalem,
 and therefore the wrath of the Lord came not
 in the days of *Hezekiah*, 2 Chron. 33. 12. Hezekiah.

And when he was in *affliction* he besought
 the Lord his God, and *humiled himself greatly*
 before the God of his Father, 2 Chron. 33. 12. Manasses.

And

And prayed unto him, and was intreated of him, *V. 13.*

Ezra. Now when *Ezra* had prayed, and had confessed, *weeping*, and cast himself down before the house of *God*, there assembled unto him out of *Israel*, a very great congregation of men, and women, and children; for the People wept very sore, *Ezra 10. 1.*

Peter. And *Peter* remembered the words which *Jesus* said unto him, Before the Cock crow twice, thou shalt denie me thrice: And he went out, and wept bitterly, *Mat. 26. 75.*

3. A Preparation to the Gospel. Come unto me all ye that are heavy laden, and I will ease you, *Mat. 11. 28.*

He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, *Luke 4. 18.*

4. A sacrifice acceptable to God. The Sacrifice of *God* is a contrite spirit, a broken and a contrite heart, O *God*, thou wilt not despise, *Psalms 51. 17.*

Put my tears in thy bottle, are not these things noted in thy Book? *Psalms 56. 8.*

The Lord hath heard the voice of my weeping, *Psalms 6. 8.*

Tell *Hezekiah* the Captain of my People, saying, I have heard thy prayer, I have seen thy tears, I will heal thee, *2 King 20. 5.*

5. The effect of true conversion. And when they heard these things they were pricked in their heart, and said unto *Peter*, Men and brethren what shall we do? *Acts 2. 37.*

6. A cause of many divine virtues. Godly sorrow causeth repentance not to be repented of, but Worldly sorrow causeth death, *2 Cor. 7. 10.*

For behold this self same thing that ye sorrowed after a *godly sort*; what *carefulness* it wrought in you, yea what *clearing of your selves*; yea what *indignation*; yea what *fear*, yea what *vehement desire*, yea what *zeal*, yea what *revenge*? Ver. 11.

They that sow in tears, shall reap in joy, ^{7. Bringeth joy and comfort.}
Psalm 126. 5.

I dwell with him that is of a *contrite and humble spirit*, to *revive* the spirit of the humble, and to *revive* the heart of the *contrite*, Isa. 57. 15.

Ye shall be *sorrowful*, but your *sorrow* shall be *turned into joy*, John 16. 20.

Blessed are they that *mourn*, for they shall be *comforted*, Mat. 5. 4.

We have *mourned unto you*, and ye have *not wept*, Luke 7. 32. ^{8. The want of it fearful.}

And ye are *puffed up*, and *have not sorrowed*, 1 Cor. 5. 2.

Wo be unto thee *Chorazin*, wo be unto thee *Bethsaida*; for if the mighty works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in *sackcloth* and *ashes*, Mat. 11. 12.

And I gave her time to *repent*, and she *would not repent*, Rev. 2. 21.

Thou after thy hard and *impenitent heart*, *treasurest up* unto thy self *wrath against the day of wrath*, Rom. 2. 5.

*The Prayer for Tuesday
Morning.*

Composed of

1. *Petitions futable to the work of the day.*
2. *Motives to meekeness, agreeable to the precedent exhortation.*

O That my head were water, and mine eyes were a spring of tears, that I might sweep day and night, for the deluge of sin overflowing the whole world: but especially for the inundation thereof in this our Island: we are overwhelm'd in this Torrent, and should be drowned, but that the gales of thy Spirit drive it somewhat back, and thy restraining Grace, with the publick discipline of our Laws and Canons, set some bounds to it. What heart can vent sighs enough, what eyes yield sufficient tears to bewail those publick sins, under the burthen whereof, the Land sinketh? besides those private, which lie as heavy on each of us in particular? Sins of omission, sins of commission; sins of birth, sins of life; sins of youth, sins of age; sins of frailty, sins of wilfulness; sins of act, sins of habit and custom; sins of secret taint, sins of open stain; sins of infirmity committed against the power of the Father, sins of ignorance against the wisdom of the Son, and sins of malice against the grace of thy Holy Spirit. If I should go about

to extenuate my sins, even that would aggravate them; ~~if to excuse them~~, my conscience would condemn me. For I must confess to thy glory, ~~and my own shame~~, that by my Original and Actual, secret and open, sudden and advised, ignorant and malicious sins, I have dishonored thy Name, profaned thy Word, defaced thine Image, grieved thy Spirit, despighted thy Grace, wounded my own conscience, stained my good name, scandalized my profession, deprived my self of the comforts of the Gospel, of the protection of Angels, of the sweet fellowship of thy Spirit, and drawn upon me many heavy judgments, and treasured up wrath against the day of wrath. Yet because I mourn (with David) in my Prayers, I weep bitterly with Peter, I abhor myself, and repent in dust and ashes, with Job; I am ashamed and confounded, with Ezra: Lord, let thy mercy prevail against thy justice; and my sighs and tears against my sinful joyes, and thy Sons blood even against my crimson sins. Lord, who on this day madest dry Land and firm ground to appear; dry up my tears with the beams of thy mercy, and give me firme ground of comfort in thy Word. Lord, who on this day createdst all kind of seeds, sow in my heart the incorruptible seed of thy Word, that I may thereby be regenerated to a lively hope. Lord, who on this day createdst all kinds of fruitful Trees, make me, like a good Tree, to bring forth good fruit here, that I may hereafter eat of the tree of Life; which is in the midst of the Paradise of God, So be it. Amen.

The close out of Scripture.

GOD, the Father of our Lord Jesus Christ, grant me, according to the riches of his glory, that I may be strengthened by his spirit in the inward man, Eph. 3. 16.

That Christ may dwell in my heart by faith, that I being rooted and grounded in love, V. 17.

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, Ver. 18.

And to know the love of Christ which passeth knowledge, that I may be filled with the fulness of God, Ver. 19.

The Devotion for Tuesdayes
Evening.

THE HYMN.

Alluding to the work of God, on this Day
in the Allegory.

OUt of the deep have I called unto thee, O Lord: Lord bear my voice, Psalm 130. 1.

O let thine ears consider well the voice of my complaint, Ver. 2.

If thou, Lord, wilt be extream to mark what is done amiss, O Lord, who can abide it? Ver. 3.

But there is mercy with thee, therefore thou shalt be feared, Ver. 4.

I look

I look for the Lord, my soul doth wait for him, in his word is my trust, Ver. 5.

My soul flyeth to the Lord, before the Morning watch, I say before the Morning watch, Ver. 6.

I have watched, and am even as a Sparrow that sitteth alone on the house top, Psalm 102. 7.

My heart is smitten down and withered like grass; so that I forget to eat bread, Ver. 4.

Blessed is the man whom thou chastenest, O Lord, and instructest him in thy Law, Psalm 94. 12.

They that sow in tears shall reap in joy, Psalm 126. 7.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy; and bring his sheaves with him, Ver. 8.

The Righteous shall flourish like a Palm-tree, and shall spread abroad like a Cedar in Lebanon, Psalm 92. 12.

He shall be like a tree planted by the Rivers side, which bringeth forth her fruit in due season, Psalm 1. 3.

Whose leaf shall not fall, and whatsoever he doth, it shall prosper, Ver. 4.

Such as be planted in the house of the Lord, shall flourish in the Courts of the house of our God, Psalm 92. 13.

They also shall bring forth more fruit in their age, and shall be fat and well liking, Ver. 14.

THE ADMONITION FOR

Tuesday Evening, being an exhortation to hunger and thirst for

Rigbteousness; whereunto

our Saviour ascribeth

the fourth Beatitude.

THE ANALYSIS.

We must diligently and earnestly seek after the means of our salvation, because thereof by

1. We obey GOD

2. We imitate his Saints

Temporal.

3. We obtain blessings.

Spiritual.

1. Favour with GOD

2. Delight

3. Peace.

4. Life

5. Contentment

6. The

Kingdom

of heaven

THE TEXTS.

SEEK the Lord and his strength, seek his face
evermore, Psalm 105. 4.

1. Precepts
for seeking
the means of
salvation.

Labour not for the meat that perisheth, but
for that meat, which endureth to everlasting
life, John 6. 27.

Receive mine instruction; and not silver;
and knowledge rather than fine gold, Proverb.
8. 10.

For wisdom is better than precious stones;
and all pleasures are not to be compared unto
her, Ver. 11.

Follow after love, and covet spiritual things,
1 Cor. 14. 1.

Follow peace with all men, and boleness,
without which no man shall see the Lord;
Heb. 12. 14.

Set your affections on things which are a-
bove, and not on things which are in the
earth, Col. 3. 2.

My soul breaketh out for the very fervent
desire that it hath alwayes to thy judgments,
Psalms 119. 20.

2. Examples.

My soul is a thirst for God, even for the li- David.
ving God, Psalm 42. 2.

One thing is needful, and Mary hath cho- Mary.
sen that good part which shall not be taken
away from her, Luke 10. 42.

From the time of John Baptist hitherto, the
Kingdom of heaven hath suffered violence, and
the violent take it by force, Mat. 11. 12.

The hearers
of John
Baptist.

Length of dayes is in her right hand, and in
her

3. Promises
of blessings.

her left hand riches and glory, Prov. 3. 16.

Temporal. Seek ye first the Kingdom of God, and his righteousness, and all other things shall be added unto you, Mat. 6. 33.

Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come, 1 Tim. 4. 8.

Spiritual.
Gods fa-
vour.

If from thence thou seek the Lord, thou shalt find him, Deut. 4. 21.

Peace:
Delight.

Her wayes are the wayes of pleasure, and all her paths are peace, Prov. 3. 17.

Life.

She is a Tree of life to him that layes hold upon her, and happy is every one that retaineth her, Ver. 18.

Your heart shall live, that seek good, Psalm 69. 32.

Content-
ment.

Blessed are they that hunger and thirst for righteousness, for they shall be satisfied, Mat. 5. 6.

The King-
dom of Hea-
ven.

The Kingdom of heaven is like a Merchant man, that seeketh good pearls, Mat. 13. 45.

Who having found a Pearl of great price, went and sold all that he had, and bought it, Ver. 46.

The Prayer for Tuesday Evening.

Composed of

Petitions suitable to the Sufferings of Christ on this day. And

Motives to seek after the means of our Salvation, agreeable to the precedent exhortation.

Blessed Redeemer, who treadst the wine-press of thy Fathers wrath alone, reconcile us to thy

to thy Father, and of a *child of wrath*, make me a *child of grace*, and *son of desires*. Thou, who trodest the wine-press alone, no Archangel, or Angel, or any Creature in Heaven or in Earth, being joyned with thee in that Work; give me a taste of the *new Wine* of thy Gospel, to chear up and revive my drooping spirits, & comfort my heavy and sorrowful heart. Thou which comest with thy garments red from Bozra, yea, as red as blood; Cloath me with thy red garment died in thine own blood. Cover my nakedness, deformities, wounds, and sores from the sight of thy Father. Thy garment is no narrow nor scanty garment; it is large enough to cover thee, and all thine *Elect*. It is the wedding garment, without which none shall ever be admitted in to the Kings supper, but be bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth. And this doom we all deserved; for we were born naked, and void of all good, and we lay a long time wallowing in our own blood and filth, and no eye pitied us, till it pleased thee of meer love and compassion, to take upon thee a nature of infirmities, to cure all the infirmities of our nature, and to cloath thy self with flesh, that thou mightest bear of our blows, and receive the strokes of divine justice, that we should have endured, and deaded them in thine own body. *O what shall I return unto thee*, by way of thankful acknowledgement of such thy love? I can render thee nothing but that which thou hast given me. I can render thee nothing that is not thy due before. I can render thee
nothing

nothing, but that which thou puttest into my heart to render it to thee. Wherefore I humbly beseech thee by thy grace to inflame my heart with thy love, to incite me to perpetual praise and thanksgiving; to kindle in me an everlasting desire to approve my self unto thee, and more and more tie thy love unto me. O let nothing be so precious to me as thy favor, nothing so fearful as thy displeasure, nothing so hateful as sin, nothing so desirable as thy grace. Let me not now like a little child run in the dirt, and soil my clothes; and take many a fall in pursuit of a Butter-fly, or a bubble of sope, appearing glorious in the air, but suddenly vanishing to nothing. Let me not be so foolish, as to lay the foundation of my happiness in *sinking sands*, or go about to chase a vanishing shadow. Let me enter into a serious consideration of the *vanity of the world*, and the deceitfulness of *riches*, and shame of *pleasures*; and folly of *sports*, and inconstancy of *honours*, and danger of *wealth*; and strict account to be given for all. Perswade me by thy Spirit out of thy Word, that I have no *abiding City*, but ought to seek for one hereafter; that I am a *stranger and pilgrim here upon earth*, and therefore howsoever I have heretofore mispent my time, and misplaced my affections, and spilt my labours, and lost my self in following earthly vanities, ye let me now take the right way to true contentment. Let all my *travels* be towards Heaven, all my trade for *Spiritual Merchandise*, all my labour for the men that *perisheth not*, all

all my searching for the *Pearl of the Gospel*, all my seeking for the *Kingdom of God*, and the *righteousness thereof*. Let me desire temporal blessings, only for spiritual ends: wealth, that I may be rich in good works: preferment, to advance the honour of the Gospel: health and strength, the better to enable me to do thee service: *length of dayes*, that I may praise thee in the land of the living. Lord, whose life was sought this day to destroy it, seek thou mine to save it. Lord, who this day wert *anointed* to thy death and burial, *anoint* me with thy Spirit to *eternal life*. Save me from the hands of all mine Enemies, that I may serve thee without fear, in *holyness and righteousness* all the dayes of my life. Guard me by thy providence, that securely reposing my soul on thy mercy, for my absolution from sin, and my body on thy power, for deliverance from all dangers; I may so, by rest and sleep, refresh and strengthen both, that I may rise the next morning more chearfully, to travel in the *ways of thy Laws*, and works of thy *Commandments*. So be it, Amen.

The close out of Scripture.

Unto him that is able to do exceeding abundantly above all that I ask or think, according to the power that worketh in me, be glory in the Church, by Christ Jesus throughout all ages, world without end, Ephes. 3:20, 21.

Wed-

Wednesdays Devotion, being the fourth day
from the Creation.

The Father worketh, *John 5. 17.*

The work of Creation on this day.

ANd God said, Let there be light in the firmament of Heaven, to separate the day from the night: and let them be for signs, and for seasons, and for dayes and years, *Gen. 1. 14.*

And let them be for lights in the Firmament of heaven, to give light upon the earth, and it was so, *Verse 15.*

GOD then made two great lights: the greater light to rule the day, and the less light to rule the night; he made also the stars, *Verse 16.*

And God set them in the Firmament of Heaven to shine upon the earth, *Verse 17.*

And to rule in the day, and in the night; and to separate the light from the darkness: and God saw that it was good, *Verse 18.*

So the Evening and the Morning were the fourth day, *Verse 19.*

And I work, *John 5. 17.*

The work of Redemption on this day.

NOW the Feast of unleavened bread drew near, which is called the Passcover, *Luke 22. 1.*

And

And the High Priests and Scribes sought how they might kill him ; for they feared the People, *Verse 2.*

Then entred Satan into *Judas*, who was called *Iscariot*, and was of the number of the twelve, *Verse 3.*

And he went his way, and communed with the High Priests and Captains, how he might betray him to them, *Verse 4.*

So they were glad, and agreed to give him money, *Verse 5.*

And he consented, and sought opportunity to betray him unto them, when the people were away, *Verse 6.*

For thine instruction meditate { *In the Morning, on the Creation of the two great lights.*
In the Evening, on thy Redeemer being betrayed and sold for thee.

For thy comfort apply the { *Use of the one.*
Benefits of the other.

For thy correction reprove thy { *Abuse of the one.*
Unthankfulness for the other.

Quicken { *Thy thanksgiving by the Hymn.*
Thine Obedience by the Admonition.
Thy Zeal and Devotion by the Prayer ensuing.

The Hymn for Wednesday Morning

I Have thought upon thee, O Lord, in the night season, and have kept thy Law, Psalm 119. 55.

I stretch forth my hands unto thee, my soul gaspeth unto thee, as a thirsty land, Psalm 143. 6.

Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me; lest I be like to them that go down unto the pit, Verse 7.

O let me hear of thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee; Verse 8.

Deliver me from all mine enemies, for I fly to thee to help me, Verse 9.

Be merciful unto me, and bless me, and shew the light of thy countenance upon me, Psalm 67. 1.

God is the Lord who hath shewed us light; bind the sacrifice with cords to the horns of the Altar, Psalm 118. 17.

There is sprung up a light for the righteous, and joyful gladness for such as be true of heart, Psalm 97. 11.

Rejoyce in the Lord, O ye righteous, and give thanks for a remembrance of his holyness, Vers. 12.

I will consider the Heavens, even the work of thy fingers: the Moon and the Stars, which thou hast made, Psalm 8. 3.

The Heavens declare the glory of God, and the Firmament sheweth his work, Psalm 19. 1.

In them hath he set a Tabernacle for the Sun, which cometh forth as a Bridegroom out of his Chamber, and rejoyceth as a Giant to run his course, Verse 5.

It goeth forth from the uttermost part of Heaven, and runneth about to the end of it again, and nothing is hid from the heat thereof, Vers. 6.

The Lord is my light, and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? Psal. 27. 1.

Though I should walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy Rod and thy Staff they comfort me, Psalm 23. 4.

Surely kindness and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house of the Lord, Verse 6.

THE ADMONITION

*for Wednesday morning : being an Exhortation
to mercy, wherunto our Saviour ascribeth
the fifth Beatitude.*

THE ANALYSIS.

*Mercy is a
virtue high-
ly to be e-
steemed and
carefully to
be practised,
because it is*

1. Our only *plea* and hope.
2. The soveraign attribute of
God.
3. His strict charge to us.
4. That upon which he pro-
ceedeth in the last judgment.
5. A choice fruit of the Spirit.
6. The Saints constant practice.
7. The touch-stone of true Re-
ligion.
8. The assurance of our salva-
tion.
9. The means to obtain mani-
fold blessings in this life, and
in the life to come.

THE TEXTS.

Salvation
by mercy.

Enter not into judgment with thy servants,
O Lord, for in thy sight shall no man liv-
ing be justified, *Psalms 143. 2.*

The Lord grant unto him that he may find
mercy of the Lord in that day, *2 Tim. 1. 18.*

That he might make known the riches of
his

his glory on the *vessels of mercy*, Rom. 9. 23.

For God hath concluded all under unbelief, that he might have *mercy* upon all, Rom. 11. 32.

And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious*, long-suffering, and abundant in good-
It is the most eminent attribute of God,
 nels and in truth, *Exod. 34. 6.*

Keeping *mercy* for thousands *forgiving iniquity*, transgression and sin, *Verse 7.*

God is rich in *mercy*, *Ephes. 2. 4.*

Thy *mercy*, O Lord, is in the Heavens, and thy faithfulness reacheth the Clouds, *Psalms 36. 5.*

For thou, Lord art good and ready to forgive, and plenteous in *mercy*, to all them that call upon thee, *Psalms 86. 5.*

The Lord is gracious and full of *compassion*, slow to anger, and of *great mercy*, *Psal. 145. 8.*

The Lord is good unto all, and his *tender mercies* are over all his works, *Verse 9.*

Blessed be God, the Father of our Lord Jesus Christ, the Father of *mercy*, and GOD of all comfort, *2 Cor. 1. 3.*

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and love *mercy*, &c. *Micah 6. 8.*
Precepts of Mercy.

Thus speaketh the Lord, Execute true judgment, and shew *mercy and compassion* every man to his brother, *Zach. 7. 9.*

Be ye *merciful* as your father also is *merciful*, *Luke 6. 36.*

Give Alms of those things which are within, and behold all things shall be clean to you, *Luke 11. 41.*

Sell that ye have, and give *Alms*, Luke

12. 33.

Be ye *kind* one to another; *tender-hearted*, *forgiving* one another, even as *God* for *Christs* sake hath forgiven you, *Ephes.* 4. 32.

I will have *mercy*, and not sacrifice, *Hosea* 6. 6. *Matth.* 9. 13.

Put on therefore, as the *Elect* of *God*, *bowels* of *mercy*, &c. *Col.* 3. 12.

To do good and communicate forget not, for with such sacrifices *God* is well pleased, *Heb.* 13. 16.

Finally, be ye all of one mind, having *compassion* one of another; *love* as brethren, be *piti-ful*, be *courteous*, 1 *Pet.* 3. 8.

Remember those that are in *bonds*, as though ye were *bound* with them, *Heb.* 13. 3.

The last
judgment
proceeds
upon works
of mercy.

Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the word, *Mat.* 25. 34.

For I was *hungry*, and ye gave me *meat*,
Verse 35.

I was *thirsty*, and ye gave me *drink*, &c.

In that ye did it to the least of my brethren, ye did it unto me, *Verse* 40.

Mercy, the
fruit of the
Spirit.

But the *fruits* of the *Spirit* are joy, peace, long suffering, *gentleness*, *goodness*, &c. *Gal.* 5. 22.

The *fruit* of the *Spirit* is in all *goodness*, and *righteousness*, and *truth*, *Ephes.* 5. 9.

The Saints
practice.

Job.

If I have with-held the poor from their desire; if I have caused the eye of the widow to fail, if I have eaten my morsels alone, and the Fatherless have not eaten thereof, *Job* 31. 17.

If

If I have seen any *perish* for want of *cloath-*
ing, or any *poor* without covering, *Verse 19.*

If his bones have not blessed me, and if
he were not *warmed with the fleece of the sheep*,
Verse 20.

Now there was in *Joppa*, a certain woman,
a disciple, called *Tabitha*, which by interpre- *Tabitha.*
tation is called *Dorcas*: this woman was full
of *good works* and *almes-deeds*, which she did,
Acts 9. 36.

There was a certain man in *Cæsarea* called *Cornelius.*
Cornelius, of the band called the Italian band,
Acts 10. 1.

A devout man, and one that feared God
with all his house, which *gave much Alms* to
the People, *Verse 2.*

There came a certain *Samaritan* also that *The good Samaritan.*
way, and when he saw him, *he had compassion*
on him, *Luke 10. 33.*

And went to him, and *bound up his wounds*,
pouring in oyl and wine, &c. *Verse 34.*

He said, He was his Neighbour that *shewed*
mercy on him: then said *Jesus* to him, Go thou,
and do likewise, *Verse 37.*

Now I have all: I abound, I am full, hav- *Philippians.*
ing received from *Epaphroditus* the things that
were sent from you, an ointment of a sweet
smelling Sacrifice, acceptable and pleasing to
God, *Phil. 4. 18.*

The Lord give mercy to *Onesiphorus* his *Onesiphorus*
house, for he oft *refreshed* me, and was not
ashamed of my chains, *2 Tim. 1. 16.*

We have great joy and consolation in *Philemon.*
thy love, because the *bowels of the Saints are*

Works of
mercy, a cer-
tain note of
pure Reli-
gion.

refreshed by thee, brother, *Philip*. 7.
Pure Religion; and undefiled before God,
even the Father, is this; to *visit the Fatherless*
and *widows* in their adversities, and to keep
himself unspotted of the world, *James* 1. 27.

Assurance of
salvation,
and means
of obtaining
mercy at
Gods hands.

There shall be *judgment merciless* to him that
sheweth *no mercy*; and mercy rejoyceth against
justice, *James* 2. 13.

Blessed are the *merciful*, for they shall ob-
tain *mercy*, *Matth.* 5. 7.

The *liberal soul* shall be made *fat*, and he
that *watereth* shall be *watered* also himself,
Prov. 11. 14.

Give, and it shall be given unto you, good
measure, pressed down, and running over, *Luke*
6. 38.

Whosoever shall *give to drink* unto one of
these little ones *a cup of cold water*, only in
the name of a Disciple, verily he shall not lose
his reward, *Matth.* 10. 42.

The Prayer for Wednesday Morning,

Composed of

Petitions suitable to the work of the day,
and

Motives to works of mercy, agreeable
to the precedent Exhortation.

O Lord, what is a man, that thou art so mind-
ful of him, or the Son of man, that thou so
regardest him? Thou madest so much of him,
that

that thou madest all Creatures for him : the Fowls of the Air, Fish in the Sea, and Beasts of the Field to furnish his Table, and cloth his nakedness, and serve his use. The Earth thou createdst to sustain him, the waters to wash and cool him, the Air to breath him, the fire to warm him, the flowers to refresh him, the herbs to cure him, the fruits to nourish him, the mines to enrich him, the precious stones to adorn him : yea, the glorious Lamps of Heaven, the *Sun* and *Moon* to light him ; the one in the day, the other in the night, and both to measure his time, to direct his husbandry, to recreate him in his travels, to ripen his fruits, and encrease his store. Nay, (which far surpasseth the glorious beams of the *Sun*, and his comfortable *light*) thou gavest him *a sure light of prophecy before the day dawned, and the day-star arose in the Firmament* of the Church, and afterwards causedst the *Sun* of righteousness to arise upon him, to *shine* in his heart in this life by grace, and in Heaven by glory for evermore. Shall I not rejoyce in this light ? Shall I not open all the Casements of my soul to let it in ? Shall I not account their *feet beautiful*, and the ground happy on which they tread, who *bring me tidings* of this wonderful *Light* ? Shall I not love thee above all things, who hast preferred me above all things ? Shall I not serve thee with all the faculties of my body and soul, who makest all thy Creatures serve me ? What pretext can I have for my ingratitude and disobedience to thee, so gracious a Lord and Master ? I

cannot plead ignorance of thy Deity: for the Heavens declare thy glory, and the Firmament sheweth thy handy-work, I cannot pretend ignorance of thy Law; for thou hast put thy word into my mouth, and written thy Law in my heart. I cannot alledge that I never heard of, or saw the Light of thy Gospel; for the Light came into the World; and shined in the darkness, and the darkness comprehended it not. Never had any Nation a more bright Sun-shine of the Gospel than ours. But we love darkness more than light, because our deeds are evil. And because we love darkness more than light, thou mightest most justly have already cast us into outer darkness. But there is mercy with thee, that thou mayest be feared: there is Balm in Gilead to cure our deadly wounds; there is *Union in Christ*; there is *Salvation in Jesus*; there is *Redemption in his death*; there is *Satisfaction in his blood*: there is merit in his perfect obedience; there is hope in his Resurrection and Ascension, and everlasting comfort in his sitting at the right hand of his Father, to make Intercession for us. O Eternal Advocate, plead my cause; Thou, who out of thy pierced side, openest to all the Inhabitants of the Earth, a Fountain for sin and uncleanness, wash me from my wickedness, and cleanse me from my sin: grant me thy peace which thou promisest thy Chosen that my heart be not troubled. Make an atonement for me, and bring me into favour with thy Father and my Father, thy God and my God. And because all my hope is in thy mercy, Lord, let me imitate that virtue in thee, which

I implore. Let me pattern that grace in my life, which saveth my life. Let me *from my heart forgive my Brethren their trespasses*, compassionate their infirmities, *relieve their necessities*, ease their crosses, and *bear their burthens*. Let the hungry have never a just action against me at thy Bar, for not giving them meat: nor the *thirsty*, for not giving them drink, nor the *naked*, for not cloathing them: nor the *sick and imprisoned*, for not visiting them: nor the *Fatherless and Widows*, for not protecting and defending them. Let me, who need abundant mercy, shew abundant mercy. Let me *mete such measure to my Brethren*, as I expect from thee. As a good child, let me follow the example of my heavenly Father, who (as on this day) caused the *Sun to rise upon the just and the unjust*. So let the *light* of my knowledge, and *beat* of my love be extended to all, but especially to *those of the household of Faith*. And as the *Sun shineth* upon my body, so make thy countenance *shine* upon my soul. As the *Sun draweth* up exhalations from the earth, so raise thou my thoughts and desires from earthly comforts to heavenly objects. As the *Sun melteth* Snow and Ice: so melt thou my heart frozen in the dregs of sin. As the *Sun dispelleth* all mists of darkness, and cleareth the Air from all Fogs and noysom Vapours: so let thy Spirit *dispel all errors of my understanding*, and *clear my will* from all Fogs and fumes of noysom lusts. Give me grace to keep a regular, constant, and unwearied course upon Earth, as the *Sun* doth in Heaven; and

to grow in grace, and increase in heavenly wisdom, as the Sun ascendeth higher, and shineth still brighter till it be high noon. Lastly, as the Sun rejoiceth as a Gyant to run his course: so grant that I may chearfully run and finish my race, and after I have finished it, receive the reward of the Righteous, who shall shine as the Sun in the Kingdom of the Father for evermore, Amen.

The close out of Scripture.

GRant Lord, that I may be filled with the knowledge of thy Will in all wisdom and spiritual understanding, Col. 1. 19.

That I may walk worthy of thee, and please thee in all things, being fruitful in all good works, and increasing in the knowledge of thee, Ver. 10.

Strengthened with all might through thy glorious power unto all patience, and long suffering, with joyfulness, Ver. 11.

THE DEVOTION

for

Wednesdays Evening.

THE HYMN.

O Give thanks unto the Lord; for he is gracious, and his mercy endureth for ever, Psalm 136. 1.

Which

Which only doth wonders; for his mercy endureth for ever, Ver. 4.

Which by his excellent wisdom made the Heavens; for his mercy endureth for ever, Ver. 5.

Which made great Lights, for his mercy endureth for ever, Ver. 7.

The Sun to rule the day; for his mercy endureth for ever, Ver. 8.

The Moon and the Stars to govern the night; for his mercy endureth for ever, Ver. 9.

He tells the number of the Stars, and calls them all by their names, Psalm 147. 4.

He appointeth the Moon for certain seasons, and the Sun knoweth his going down, Psalm 104. 19.

Thou makest darkness that it may be night; wherein all the beasts of the Forrest do move, Ver. 21.

The Sun ariseth, and they gather themselves together, and lay them down in their dens, Ver. 20.

Man goeth forth unto his work and to his labour until the Evening, Ver. 23.

O Lord, our Governour, how excellent is thy Name in all the world! Psalm 8. 9.

The Admonition for Wednesday Evening,
*being an Exhortation to purity in
 heart, answerable to the sixth
 Beatitude.*

THE ANALYSIS.

Purity, especially in
heart, is to
 be prayed
 for, and
 sought after
 in regard of
 GOD his

1. Special command for it.
2. Particular taking notice of it.
3. High esteem and approbation thereof.

4. Gracious
 promises to
 it, of

1. Life.
2. Favour of Kings.
3. Sight of himself.
4. His favour & bounty.
5. Profit by the Word.
6. Abode in Heaven.

THE TEXTS.

NOW therefore serve the Lord, and serve him in *sincerity of heart*, and in truth, 1. Precepts for it.
Josh. 24. 14.

Prepare your *heart* unto the Lord, and serve him *only*, *1 Sa. 7. 3.*

They that are of a *froward heart*, are an abomination to the Lord, but such as are *upright* in the way, are his delight, *Prov. 11. 20.*

My Son, give me thy *heart*, and let thine eyes observe my wayes, *Prov. 23. 26.*

O *Jerusalem*, cleanse thy *heart*, *Jer. 4. 14.*

Cleanse your hands, ye sinners, and purge your *hearts*, ye double minded, *Jam. 4. 8.*

Serve GOD with a perfect *heart*, and with a willing mind; for the Lord *searcheth* all *hearts*, and understandeth all imaginations of the thoughts, *1 Chron. 28. 9.* 2. God takes notice of it.

God seeth not as man seeth; for man looketh on the outward appearance; but God *judgeth the heart*, *1 Sam. 16. 7.*

Thou *knowest the hearts* of all men, *Acts 1. 24.*

He will lighten things hid in darkness, and make *the counsels of thy heart* manifest, *1 Cor. 4. 5.*

Thou lovest *truth in the inward parts*, *Psal. 51. 6.* 3. God highly esteems it.

We speak not as pleasing men, but as pleasing God, who *tryeth the hearts*, *1 Thes. 2. 4.*
 Let it be the hidden man of the *heart*, in that

that which is not corruptible, the ornament of a meek and quiet spirit: which is in the sight of God, of great price, 1 Pet. 3. 4.

4. Maketh
gracious

promises to
it.

1. Of life.

2. Favour of
Kings.

3. Sight of
himself.

4. His fa-
vour.

5. Profiting
by the
Word.

6. Abode in
Heaven.

Keep the *heart* with all diligence; for out of it are the *issues of life*, Prov. 4. 23.

He that loveth pureness in *heart*, the King shall be his *friend*, Prov. 22. 11.

Blessed are the *pure in heart*, for they shall see God, Mat. 5. 8.

Truly God is *good unto Israel*, even to him that is of a *clean heart*, Psalm 73. 1.

That which fell on good ground, are they which with an *honest and good heart*, hear the Word and keep it, and bring forth fruits with patience, Luke 8. 15.

Who shall ascend into the hill of the Lord; or who shall stand in his holy place? Psalm 24. 3.

He that hath clean *hands*, and a *pure heart*, Ver. 4.

He that walketh uprightly and speaketh *uprightly*, &c. Is. 33. 15.

He shall *dwell on high*, Ver. 16.

THE PRAYER FOR
Wednesday Evening.

Composed of

1. *Petitions suitable to the sufferings of Christ on this day.*
2. *Motives to perswade purity in heart, and sincerity, agreeable to the precedent Exhortation.*

Most holy, blessed, and glorious GOD, who dwellest in light which none may approach, I miserable and sinful Creature, by nature a child of the night, and of darkness; nay, very darkness it self, am ashamed and confounded to lift up mine eyes to Heaven, or look towards the place where thine honour dwelleth. For I have sinned against Heaven, and against Thee, and deserve to be cast out for ever from the sight of thy face, and presence of thy glorious Majesty, into utter darkness with the Devil the Prince of darkness, and his Angels, that are reserved in chains of darkness till the great and terrible day of thy wrath. For that heavenly light which thou hast kindled in my heart (though I seek to smother it never so much) clearly convinceth my conscience, that I preferre the pleasures of sin, which are the works of darkness, before the glorious inheritance of thy Saints in light; having my very understanding, the onely light which is in me, much darkened through the
igno-

ignorance that is in me, by reason of the hardness of my heart. And notwithstanding thou hast called me early and late, and stretched thy hands all the day long unto me, I have walked still in the vanity of my mind, and wearied my self in the wayes of wickedness, and have not hearkened to thy voice, whereby I might walk in thy Laws which thou hast appointed for me. Or if for a short time I have rejoyced in the light of the Gospel, yet soon after I have quenched thy spirit, and have given my self to wantonness, to work filthiness with greediness. Enter not into judgment with thy Servant, O Lord, for in thy sight shall no man living justified. Though thou shouldst drown all my former sins in the bottomless sea of thy mercy, yet the sins of this day alone give sufficient evidence against me, to condemn me. My unsanctified desires, and impure thoughts, and vain imaginations, and idle words, and unfruitful works, make me unexcusable before thee. I cannot answer for my abuse of thy Creatures, mis-spending my time which is most precious, and overslipping many occasions of doing good. How negligent have I been in the duties of my calling? How cold and dull in my exercises of Religion? How defective in the confession of my sins? How careless in applying the sovereign remedies of thy Word? My very prayers which I make unto thee for the supplying of all my wants, and healing of all my infirmities, are accompanied with so many wants and infirmities, that I have need to ask pardon for these my imperfect prayers. Lord, give me
a sense

a sense of my stupidity and senselessness, and a fervent desire of more fervency and zeal, and true remorse and sorrow for want of remorse and sorrow for these my sins. And because that I know not how to pray as I ought, let thy Spirit make intercession for me, with sighs and groans which cannot be expressed: and let the blood of thy Son speak better things for me than the blood of Abel. O let not the glorious light of Heaven go down upon thy displeasure against me, but for thy dear Son Jesus Christ his sake, who is the propitiation for my sins, be reconciled unto me while it is called to day, that I may finde rest unto my soul this night, together with the comfortable refreshing of my body by sleep: So shall I never cease with a joyful heart, and a chearful voice, to praise thee for thine unspeakable love in electing me to eternal life in Heaven, before thou hadst laid the foundation of the Earth; thy goodness in creating me after thine own Image; thy mercy in redeeming me with the blood of thine only begotten Son; thy grace in calling me to the knowledge of thy truth; and thy fatherly care in safely protecting me, mercifully correcting, and liberally providing for me ever since the day thou breathedst into me the breath of life. Give me yet more, O Lord; What wilt thou give me? Give me a thankful heart for all these inestimable favours of thine infinite love, that I may continually bless thee for thy continual blessings, with the dew of thy grace descending upon me, always beginning the day with thy mercy, and ending it with thy
praise

praise. Blessed Redeemer, who wert this day sold for thirty pieces of silver, redeem me from the thralldom of sin, and never suffer me with Ahab to sell my self to work wickedness against thee. Let the hainousness of Judas his sin, and the horriour of his punishment deterre me from betraying thy truth for any worldly advantage whatsoever. O Bread of life, which hungeredst for my sake! O Source of the Springs of Lebanon, who thirstedst for my sake! O Joy of all mankind who sorrowedst for me! O Truth it self, and fidelity, which wast by false treachery betrayed for my sake! O the true wedding garment, which was stript for me! O the life and resurrection of all that hope in thee, who diedst for me; imprint thy love so deep into my heart, that neither hunger, nor thirst, nor sorrow, nor nakedness, nor treachery, nor thralldom, nor hope of reward, nor fear of persecution, nor life, nor death, may raze it out. Was it not enough, O Lord, to become man for me, but thou must become a Servant? Was it not enough as a servant to be scourged for me, but thou must also, as a bond-slave be sold for me, that am a bond-slave of Satan, sold under sin? Was it not too much to be sold, but must thou be sold at so vile a price, as thirty pieces of silver? Was no means thought mean enough to abase thee? The cheaper thou wert sold, the dearer I cost thee; for thou gavest not onely thy liberty and life, but thine estimation also for me. The lower thou wert sold, the higher thou hast exalted me. The les was given for thee, the more

more I owe thee, who wert content to be prized so low, and *made of no reputation* for me. O strange ransom! The Redeemer is sold, that the *sold bond-slave* may be redeemed. O admirable judgment! the Righteous is *condemned* that the unrighteous may be righteously acquitted. O wonderful cure! the Philician is sick, and dyeth that the Patient may live. Meek Saviour, thou foresawest that the Devil would enter into Judas, before he entred. Thou knewest that he would betray thee, yet thou chosest him: that he would *lift up his foot against thee*, yet thou *shoddest him with the preparation of the Gospel of peace*: that he would *fail* thee, yet thou trustedst him with thy Purse: that the *poysen of Aspes was under his lips*, yet thou sufferedst him to touch thy lips, in which *there was no guil*, and seal them with a kiss; and gently unscaling them, thou saidst no more to him, but, Friend, *how camest thou hither? Dost thou betray the Son of man with a kiss?* Sweet Saviour, how wilt thou entertain thy friends, when thou thus entreatedst thy treacherous servant? Thou who wert so good to him that was so bad, as worse never was: how will thy grace and goodness abound to them that *excel in virtue*? If thou sufferedst a Traitor to *kiss* thee, thou wilt never refuse to cheer up the drooping countenance of a penitent sinner with a *kiss*. Thy Spouse emboldneth me to beg that kindness of thee which she did: *Let him kiss me with the kisses of his lips. Kiss thou me with a kiss of love*, but let me never *kiss*

thee with the kiss of Judas. Let me not draw near to thee with my lips, and be far from thee with my heart; but first draw my heart, and then my body and soul unto thee. Thou requirest the heart, and searchest the heart, and tryest the heart, and acceptest of no service or sacrifice without it; Lord, give me a clean heart, and renew a right spirit within me, that I may give thee such an heart as thou requirest. Cleanse the thoughts and affections, and intentions of my heart, from all impurity, impiety, iniquity, insincerity, fraud and hypocrisy. Let all the thoughts of my heart be pure, the desires holy, the intentions sincere, the affections unfeigned, and let all my words and works be hearty. O let my heart be alwayes fixed upon thee, possessed by thee, established in thee, true unto thee, upright towards thee, and sincere for thee; that in the great Day, when the secrets of all hearts shall be manifested, my heart may not condemn me, but thou approve it, and accept it, and fill it with such joyes, as never entred into the heart of man. So be it. Amen.

The close out of Scripture.

THanks be given to the Father, which hath made me meet to be partaker of the inheritance of the Saints in light, Col. 1. 12.

Who hath delivered me from the power of darkness, and hath translated me into the Kingdom of his dear Son, Ver. 13.

Thursdays Devotion.

179

*In whom I have redemption through his blood,
even the forgiveness of sin, Ver 14.*

Thursdays DEVOTION,
being the fifth Day from
the Creation.

And I work, John 5. 17.

The work of Creation on this Day.

SO afterwards God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowles flye upon the earth in the open Firmament of the Heaven, *Gen. 1. 20.*

Then God created the great Whales, and every thing living and moving, which the waters brought forth in abundance, according to their kind, and every feathered fowl according to his kind: and God saw that it was good, *Ver. 21.*

Then God blessed them, saying: Bring forth fruit, and multiply, and fill the waters in the Seas, and let the fowls multiply in the Earth, *Ver. 22.*

So the Evening and the Morning were the fifth day, *Ver. 23.*

And I work, John 3. 17.

*The work of Redemption on this
Day.*

Then came the day of unleavened Bread, when the Passeeover must be sacrificed, *Luke 22. 7.*

And he sent *Peter* and *John*, saying, Go, and prepare us the Passeeover, that we may eat it, *V. 8.*

And they said unto him, where wilt thou that we prepare it? *V. 9.*

And he said unto them, Behold, when ye are entred into the City, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth, *V. 10.*

And say to the good man of the house, The Master saith unto thee, where is the lodging where I shall eat the Passeeover with my Disciples, *V. 11.*

Then he shall shew you a great high Chamber, &c. *V. 12.*

So they went, and found as he had said unto them, and made ready the Passeeover, *V. 13.*

And he took Bread, and when he had given thanks, he brake it, and gave to them, saying; *This is my Body which is given for you: do this in remembrance of me, Ver. 19.*

Likewise also, after Supper he took the Cup, saying: *This Cup is the New Testament in my blood, which is shed for you, Ver. 20.*

And

And he came out and went (as he was wont) to the Mount of Olives , and his Disciples also followed him , *Ver. 39.*

And when he came to the place , he said to them ; Pray , lest ye enter into temptation, *Ver. 40.*

And he got himself from them , about a stones cast , and kneeled down , and prayed , *Ver. 41.*

Saying , Father , if thou wilt , take away this Cup from me : nevertheless , not my will , but thine be done , *Ver. 42.*

And there appeared an Angel unto him from Heaven , comforting him , *Ver. 43.*

But being in an agony , he prayed more earnestly : and his sweat was like drops of blood , trickling down to the ground , *Ver. 44.*

For thine instruc- tion medi- tate	{	<i>In the Morning , on the Creation of</i>	{	
		<i>Fish and Fowl.</i>		
		<i>In the Even- ing , on thy Saviours</i>		<i>Agony. Last Passover. Supper.</i>

For thy comfort apply to thyself the benefits	{	<i>Corporal of the one.</i>
		<i>Spiritual of the other.</i>

For thy cor- rection re- prove thy	{	<i>Abuse of the one.</i>
		<i>Unthankfulness for the other.</i>

Quicken	{	<i>Thy thanksgiving by the Hymn.</i>
		<i>Thine obedience by the admoni- tion.</i>
		<i>Thy zeal and devotion by the Prayer ensuing.</i>

The HYMN for Thursday
Morning.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : The earth is full of thy riches, Psalm 104. 24.

So is the great and wide Sea, wherein are things creeping innumerable, both small and great beasts, Ver. 25.

There go the Ships, and there is that Leviathan, whom thou hast made to take his pastime therein, Ver. 26.

These wait all upon thee, that thou mayest give them their meat in due season, Ver. 27.

That thou givest, they gather ; thou openest thy hand, and they are filled with good, V. 28.

Thou hidest thy face, and they are troubled ; thou takest away their breath, and they die, and return again to their dust, Ver. 29.

They that go down to the Sea in ships, that do their business in great waters, Psalm 107. 23.

These see the works of the Lord, and his wonders in the deep, Ver. 24.

For he commandeth, and raiseth up the stormy wind, which lifteth up the Waves thereof, Ver. 25.

They mount up to the Heavens, they go down again to the depth ; their heart is melted because of trouble, Ver. 26.

They reel to and fro, and stagger like a drunken man, and are even at their wits end, Ver. 27.

Then

Then cry they to the Lord in trouble, and he bringeth them out of their distress, Ver. 28.

He maketh the storms to cease, so that the waves thereof are still, Ver. 29.

Then are they glad, because they are quiet: so he bringeth them to their desired Haven, Ver. 30.

Praise the Lord upon earth ye Dragons, and all deeps, Psalm 148. 7.

Beasts, and all Cattel, Worms and feathered Fowls, Ver. 10.

He sendeth the Springs into the Vallies, which run between the mountains, Psalm 104. 10.

By these Springs shall the Fowls of the Heavens dwell, and sing among the branches, V. 12.

Let every thing that hath breath praise the Lord: Praise ye the Lord, Psalm 150. 6.

*The Admonition for Thursday Morning, being
an Exhortation to Peace-making, or
the seventh Beatitude.*

THE ANALYSIS.

*The devout soul must labour to make peace, and have
peace with all, as far as it is possible, in*

- | | | |
|---|---|--|
| 1. Obedience | } | To the Law. |
| | | To the Gospel. |
| 2. Confor-
mity to | } | 1. God |
| | | the |
| | } | Father. |
| | | Son. |
| | | H. Ghost. |
| | | 2. The Saints. |
| | } | 1. Tem-
poral,
as |
| | | 1. Good days. |
| | | 2. A good name
or honour. |
| 3. In
hope and
expecta-
tion of
blessings | } | 1. The glad tidings
of the Gospel. |
| | | 2. Wisdom. |
| | | 3. Righteousness. |
| | | 4. The guidance of
Gods Spirit. |
| | | 5. The special pre-
sence of God. |
| | | 6. The unity of the
Spirit. |
| | | 7. The beatifical vi-
sion, or sight of
God in Heaven. |

THE

THE TEXTS.

SEEK *Peace*, and ensue it, Psalm 34. 14. Precepts in
the Law.
Execute the judgment of truth and *peace*
in your gates, Zach. 8. 16.

Let none of you imagine evil in your hearts
against your Neighbour, Verse 17.

Have Salt, and *have Peace* one with another, In the Gof-
pel.
Mark 9. 50.

Into what house soever ye enter, first say :
Peace be to this house, Luke 10. 5.

If it be possible, have *Peace* with all men,
Rom. 12. 18.

Let us therefore follow after the things that
make for *peace*, and things wherewith we
may edifie one another, Rom. 14. 19.

God hath called us, to *peace*, 1 Cor. 7. 15.

Be of one mind, live in *peace*, 2 Cor. 13. 11.

Let the *peace* of God rule in your hearts,
to the which ye all are called in one body,
Col. 3. 15.

Follow righteousness, faith, charity, *peace*,
with them that call on the Lord out of a pure
heart. 2 Tim. 2. 22.

Follow *peace* with all men, &c. Heb. 12. 14. Examples:
God the Fa-
ther, God of
peace.
God is not the God of confusion, but of
peace, 1 Cor. 14. 33.

The God of *peace* shall be with you, Phil.
4. 9.

To us a Son is given, and the government The Son,
Prince of
peace.
shall be upon his shoulders, and his Name
shall be called, Wonderful, Counsellor, the
mighty God, the everlasting Father, the Prince
of *peace*, Isa. 9. 6. Mel-

Melchisedec, first being by Interpretation, King of righteousness : and after that also, King of *Salem*, which is King of *peace*, Hebr. 7. 2.

That he might be like to the *Son* of God, who abideth a Priest continually, *Verse* 3.

The Holy
Ghost, the
Spirit of
peace:

The fruit of the Spirit is love, joy, *peace*, &c *Gal.* 5. 22.

Abraham said, Let there be no strife between me and thee, and my Herdsmen and thy Herdsmen, for we are Brethren, *Genes.* 13. 8.

The Saints,
Children of
peace.

I labor for *peace*, *Psalms* 120. 6.

Though I be free from all men, yet have I made my self servant unto all, that I might gain the more, *1 Cor.* 9. 19.

Being reviled, we bless : being persecuted, we suffer it, *1 Cor.* 4. 12.

The fruits of
peace, are
Prosperity.

Being defamed, we entreat, *Verse* 13.

What man is he that desireth *life*, and loveth many *dayes*, that he may see good, *Psalms* 34. 12.

Seek *peace*, &c. *Verse* 14.

Honour.

Blessed are the *Peace-makers*, for they shall be called the children of the most high, *Matth.* 5. 9.

Benediction.

If the *Son* of *peace* be there, your *peace* shall rest upon it : if not, it shall turn to you again, *Luke* 10. 6.

Wisdom.

The *Wisdom* from above, is first pure, then peaceable, *James* 3. 17.

Righteousness.

The fruits of *righteousness* are sown in *peace*, of them that make *peace*, *James* 3. 18.

The Kingdom of God is not meat and drink, but

but righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17.

Live in peace, and the God of love and peace, shall be with you, 2 Cor. 13. 11.

The special presence of God.

Keep the unity of the Spirit in the bond of peace, Ephes. 4. 3.

Unity.

Follow peace, &c. without which no man shall see GOD, Heb. 12. 14.

Beatific vision.

The Prayer for Thursday Morning,

Composed of

1. Petitions suitable to the work of the day.
2. Motives to peaceableness, agreeable to the precedent Exhortation.

O Ne depth called upon another; the depth of my ignorance upon the depth of thy wisdom: the depth of my wickedness, upon the depth of thy goodness: the depth of my misery, upon the depth of thy mercy. O Lord, in the depth of thy wisdom, find means to help my ignorance: in the depth of thy goodness, to overcome my wickedness: in the depth of thy mercy, to relieve my misery. Enlighten my understanding, that I may know mine ignorance: rectifie my will, that I may detest my wickedness: and mollifie my heart, that I may bewail my misery; and by faith, incorporate me into thy Son *Jesus Christ*, that I may be partaker of his knowledge, righteousness,

ousness, and happiness. As he made my ignorance his ignorance, and my sin his sin, and my misery his misery, by taking upon him my guilt, and satisfying for my punishment: so make thou (I beseech thee) his wisdom my instruction, his righteousness my sanctification, and his glory my happiness. Consider me, I beseech thee, not as I am in my self-defiled; but as I am in him washed; not as I am in my self-naked, but as I am in him clothed: not as I am in my self-wounded, but as I am in him healed: not as in my self, a child of wrath, but as in him reconciled, and at peace with thee. And having my peace made with thee by *his chastisement*, grant that I may *have peace* as far as it is possible *with all men*; especially with all the *children of peace*. Let me ever remember and consider, that thou my Father, art the *God of peace*; and thy Son, my Saviour, the *Prince of peace*; and his Law the *Gospel of Peace*; and his Servants the *Children of peace*, whose duty is the study of *peace*, and the mark they principally aim at, as the end of their faith, the *peace of God, which passeth all understanding*. O let me strive and contend against strife and contention, as a thing most hateful to thee, hurtful to my Neighbour, and most of all prejudicial to my self; by endangering my person and state, disturbing the quietness of my mind, hindering me in the prosecution of my business, and (which is worst of all) making me indisposed, and altogether unfit for the performance of Divine duties. Teach me of what
spirit

spirit I am, or should be; even of that which descended upon thy Son *in the likeness of a Dove*, without gall. By this Spirit mortifie in me, the *lusts and affections* of the flesh, as envy, wrath, revenge, and the like. By the *still voice in which thou spakest to Elias*, let me learn, that thou art not in the *fire* of my rage, nor in the *storm* of my passion, but in the *soft gale* of grace. Lord, who on this day *replenishedst the Sea and Rivers with fish*, and Air with fowls in shapes admirably various, and in number almost infinite; stir me up by the consideration thereof, to admire thy power and wisdom, in thus storing, and (as it were) peopling this vast and fearful seeming solitude; and much more to magnifie thy goodness, in thus richly and daintily furnishing the tables of men. Blessed Lord, who this day *madest the waters fruitful*, let thy Spirit move upon the waters of my tears, that they may abound in the fruits of repentance, and be blessed in the encrease of spiritual consolation. Lord, who this day *commandest the fowls to flye through the Air*, lift up my soul from the earth, with the *wings* of faith and hope, that she may flye up towards Heaven. Make me *light* and chearful, after my heavy sorrows, and grievous afflictions; that though I have been as black and sad in my heart and countenance, as if *I had lain among the pots*, yet I may be, by the grace of thy Spirit, which descended in the likeness of a Dove, *like that Dove, whose wings are silver, and her feathers like gold*. So be it. Amen.

The

The close out of Scripture.

God grant that my love may abound yet more and more, in knowledge, and in all judgment, Phil. 1. 9.

That I may discern things that differ one from another, that I may be pure, and without offence, until the day of Christ, Verse 10.

Filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Verse 11.

The Devotion for Thursday Evening.

Wherein the devout Soul expresseth

her { desire of } peace { Publik.
prayer for } Private.

THE HYMN.

BEhold how good and pleasant a thing it is,
Brethren to dwell together in unity, Psalm
133. 1.

It is like the precious ointment upon the head,
that ran down upon the Beard, even Aarons
Beard, and went down to the skirts of his cloth-
ing, Verse 2.

As the dew of Hermon, and as the dew that
descended upon the mountain of Sion, for there
the Lord promised his blessings, and life for ever-
more, Verse 3.

Who is me, that I am constrained to dwell
with Melech, and to have my habitation in the
tents of Kedar, Psalm 120. 5.

My Soul hath long dwelt among them that be
enemies unto peace, Verse 6.

I labour for peace, but when I speak there-
of, they make themselves ready to battel, Verse
7.

Pray for the peace of Jerusalem; they shall
prosper that love thee, Psalm 122. 6.

Peace be within thy walls, and prosperity with-
in thy palaces, Verse 7.

For my Brethren and Companions sake, I will
now say, Peace be within thee, Vers. 8.

Because of the house of the Lord my God, I
will seek thy good, Verse 5.

THE ADMONITION

For Thursday Evening : being an Exhortation to Patience ; the eighth Beatitude.

THE ANALYSIS.

All true Christians must valiantly and cheerfully endure troubles for the Gospel, in respect of

- | | | | | |
|------------------------------------|---|----------------------------------|---|-------------------|
| 1. God his | { | Will. | | |
| | | Power. | | |
| | | Ordinance. | | |
| | | Love. | | |
| | | 2. Christ's | { | Example. |
| | | | | Sympathy with us. |
| | | 3. The Saints | { | Practice. |
| | | | | Encouragement. |
| | | 4. The Enemies | { | Conversion, |
| | | | | or Conviction. |
| 5. Our selves, who thereby receive | { | 1. Trial. | | |
| | | 2. Joy. | | |
| | | 3. Assurance of Gods love. | | |
| | | 4. Quiet fruit of Righteousness. | | |
| | | 5. Holiness and perfection. | | |
| | | 6. Life. | | |
| | | 7. Protection. | | |
| | | 8. Honour before God. | | |
| | | 9. Inestimable rewards, | { | 1. In this life. |
| 2. In the life to come. | | | | |

THE

THE TEXTS.

IN the world ye shall have afflictions, *John*
16. 33.

I was *dumb*, and opened not my mouth,
because thou *Lord* hadst done it, *Psalms* 39. 9. Gods will:

Let them that suffer according to the will
of *God*, commit their souls to him in well do-
ing, as their faithful Creator, *1 Pet.* 4. ult.

Who hath ever resisted his will? *Rom.* 9. 19.

He is able to subdue all things to himself, *Power.*
Phil. 3. 21.

We must through many afflictions enter into *Ordinance;*
the Kingdom of *God*, *Acts* 14. 22.

All that live godly in *Christ Jesus*, shall suf-
fer persecutions, *2 Tim.* 3. 12.

Thou therefore endure hardness, as a good
Souldier of *Jesus Christ*, *2 Tim.* 2. 3.

You shall be hated of all men for my Names
sake, *Luke* 21. 17.

The love of *Christ* constraineth us, because *Christs love*
we thus judge, that if One died for all, then
all were dead, *2 Cor.* 5. 14.

Who shall separate us from the love of
Christ? Shall tribulation, or anguish, or dis-
tress, or persecution, or famine, or sword?
Rom. 8. 35.

I am perswaded, that neither death, nor life,
nor angels, nor principalities, nor powers, nor
things present, nor things to come, *Verse* 38.

Nor height, nor depth, nor any other crea-
ture, shall be able to separate us from the love of
God, which is in *Christ Jesus* our Lord, *Verse* 39.

Be not therefore ashamed of the testimony of our Lord *Jesus*, nor of me his prisoner, but be *partakers* of the afflictions of the Gospel, 2 *Tim.* 1. 8.

As the *sufferings* of *Christ* abound in us, so our consolation abounds through *Christ*, 2 *Cor.* 1. 5.

Example.

Christ also *suffered* for us, leaving us an example, that we should follow his steps, 1 *Pet.* 2. 21.

Whom he fore-knew, he predestinated to be conformed to the Image of his Son, *Rom.* 8. 29.

Sympathy.

I *was* hungry, and ye gave me no meat: I *was* thirsty, and ye gave me no drink, &c. *Matth.* 25. 42.

In as much as ye did it not to one of the least of these, ye did it not unto me, Verse 45.

He that despiseth you, *despiseth me*, *Luke* 10. 16.

Saul, Saul, why persecutest thou me? *Acts* 9. 4.

The Saints
continual
practice.
Job.

Naked came I out of my Mothers womb, and naked shall I return thither again: the Lord gave, and the Lord hath taken away, and *blessed be the Name of the Lord*, *Job* 1. 21.

Shall we receive good at the hands of the Lord, and *shall we not receive evil*? In all this did not *Job* sin with his lips, *Job* 2. 20.

David.

But I was a man that *beareth not*, and in whose mouth are *no reproofs*, *Psalms* 38. 14.

For thy sake are we *killed all the day long*, &c. *Psalms* 44. 22.

Jeremiah.

It is good for a man, that he *bear the yolk* in his youth, *Lam.* 3. 27.

He

He sitteth alone and keepeth silence, because *he hath born it upon him, Verse 28.*

He putteth his mouth to the *dust*, if so be there may be hope, *Verse 29.*

He *giveth his cheek* to him that smiteth him: he is filled full with reproach, *Verse 30.*

Others *were tortured*, and would not be delivered, that they might receive a better resurrection, *Heb. 11. 35.* The Apostles and Saints of the Primitive Church.

And others have *been tryed by mockings*, and *scourgings*; yea moreover, by *hands* and imprisonment, *Verse 36.*

They were *stoned*, they were *bewen asunder*, they were *tempted*, they were slain with the sword, they *wandred* about in sheep-skins, and goat-skins, being destitute, afflicted, tormented, *Verse 37.*

Of whom the world was not worthy; they *wandred* in deserts, and in mountains and dens, and caves of the Earth, *Verse 38.*

And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his Name, *Acts 5. 41.*

Then *Paul* answered, What mean you to *Paul* weep, and to break mine heart? for I am ready not only to be *bound*, but to *die* also at Jerusalem, for the Name of the Lord *Jesus*, *Acts 21. 13.*

In *labours* more abundant, in *stripes* above measure, in *prison* more frequent, in *death* often, *2 Cor. 11. 23, 24, 25, 26, 27, 28, 29, 30.* Verses.

Remembring without ceasing your works The Thessalonians.

of faith, and labour of love, and *patience* of hope in our Lord *Jesus Christ*, 1 Theff. 1. 3.

God hath set forth us the last Apostles, as it were appointed to *death*, for we are made a spectacle to the world, and to Angels, and to men, 1 Cor. 4. 9.

Ye endured a great *fight of afflictions*, Hebr. 10. 32.

The He-
brews.

Partly while ye were made a *gazing stock*, both by *reproaches* and *afflictions*, and partly while ye became companions of them that were so used, *Verse* 33.

The Angel
at Ephesus.

I know thy *works*, and thy *labour*, and thy *patience*, Rev. 2. 2.

Thyatira.

I know thy *faith*, and thy *patience*, and thy *works*, *Verse* 19.

My *bonds* in Christ are manifest in that place, and all other places, *Phil.* 2. 13.

Encourage-
ment of o-
thers.

And many of the Brethren in the Lord, waxing confident by my bonds, are made more *bold* to speak the word without fear, *Phil.* 1. 14.

And they cast *Stephen* out of the City and stoned him: and the witnesses laid down his cloaths at the young mans feet, whose name was *Saul*, Acts 7. 58.

And they stoned *Stephen*, calling upon *God*, and saying, Lord *Jesus* receive my Spirit, *Verse* 59.

And he kneeled down, and cryed with a loud voice, Lord lay not this sin to their charge; and when he had said this, he fell asleep, *Verse* 69.

Conversion
of enemies.

See hereupon *Saul's* conversion, Acts 9.

They

They shall lay their hands on you, and persecute you, delivering you up to their Synagogues, and into prison, being brought before Kings and Rulers for my Names sake, Luke 21. 12.

And this shall turn to you for a testimony against them, Verse 13.

And you shall be brought before *Governours and Kings* for my names sake, for a testimony against them, and against the Gentiles, Mat. 10, 18. Convictions

Others had *tryals*, of cruel mockings and scourgings; yea, moreover of bonds and imprisonment, Heb. 11. 36. Trial.

The trying of your faith worketh patience, James 1. 3.

Ye are in heaviness through manifold temptations, 1. Pet. 1. 6.

That the *tryal* of your faith being much more precious than gold, (though it be tried with fire) might be found unto praise, and honour, and glory at the appearing of *Jesus Christ*, Verse 7.

Brethren, account it exceeding great joy, when we fall into divers temptations, Jam. 1. 2. Joy.

I rejoyce in my sufferings, Col. 1. 24.

Your sorrow shall be turned into joy, John 16. 20.

As many as I love, I rebuke, and chasten, Rev. 3. 19. Assurance of Gods love.

Whom the Lord loveth, he chasteneth: and he scourgeth every Son that he receiveth, Heb. 12. 6.

No chastening for the time seems to be joyous, but grievous. Nevertheless, afterwards Fruit of righteousness.

it yieldeth the peaceable fruit of righteousness, to them that are exercised thereby, *Verse 11.*

Holiness.

He chasteneth us for our profit, that we might be partakers of his holiness, *Verse 11.*

Perfection.

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing, *James 1. 4.*

The Promises.

By patience ye shall inherit the promises, *Heb. 6. 12.*

Life.

By your patience possess your souls, *Luke 21. 19.*

Protection.

Because thou hast kept the words of my patience, I will keep thee from the hour of temptation, *Rev. 3. 10.*

Honour in Heaven.

Whosoever confesseth me before men, I will confess him before my Father which is in Heaven, *Luke 12. 8.*

Reward in this life.

Verily I say unto you, that no man that hath forsaken house or lands for my sake, but he shall receive an hundred fold, and in the world to come life everlasting, *Mark 10. 29.*

If ye suffer for righteousness sake, blessed are ye: fear not their fear, neither be troubled, *1 Pet. 3. 14.*

In the life to come.

But sanctify the Lord in your hearts, *Vers. 4.*
If we suffer with him, we shall also reign with him, *Rom. 8. 17.*

The Kingdom of Heaven.

The afflictions of this present life, are not worthy the glory that shall be revealed, *Verse 18.*

Blessed are they that suffer for righteousness sake, for theirs is the Kingdom of Heaven, *Mat. 5. 10.*

The Prayer for Thursday Evening.

Consisting of

1. *Petitions futable to the works of Redemption on this day.*
2. *Motives to patience, agreeable to the precedent Exhortation.*

GRACIOUS Lord and Saviour, who this day didst eat the *Passover*, and wast eaten in thy *Supper*, *Sup with me in the Evening* of this life, and grant that I may *Dine* with thee in thy *day* of Eternity. Gracious Redeemer, who this day gavest thy self to me in the *Sacrament*, first instituted by thee; and the day following gavest thy self for me on the *Cross*: give me a special faith to receive thee, and retain thee, and apply continually thy fear to embolden me, thine *agony* to comfort me, thy *nakedness* to cloath me, thy *condemning* to quit me, thy *blood* to cleanse me, thy *wounds* to heal me, and thy *death* to quicken me. O let not the work of thy hands, be plucked out of thy hands. Let not the purchase of thy blood be morgaged to the Devil. Let not thy *tears* and *blood* be shed in vain. Let not thy *sighs* and *groans*, be breathed out to no purpose. Let not thine *agony* and *sweat*, let not thy *taking* and *binding*, let not thy *arraigning* and *condemning*, let not thy *stripping* and *scourging*, let not thy *buffeting* and being *spit upon*, let

not thy *pricking and goaring*, let not thy *crucifying and dying*, want their effects in me, What should I not do or suffer for thee, who wert martyr'd in all parts of thy body, and faculties of thy soul for me? In thy mind by apprehension of thy *Fathers wrath*, in thy affections by fear and sorrow, even *unto death*, in thy inward parts by thine *agony*, in thy outward by thy *torments*, in thy *head* by *thorns*, in thy *cheeks* by *buffets*, in thy *face* by *spittle*, in thy *ears* by *blasphemies*, in thy *smell* by the stench of *Golgotha*, in thy *tast* by *gall and vinegar*, in thy *hands and feet* by *nails*, in thy *body* by *stripes*, in thy *side* by the *lance*, and in thy *joints* by the *Cross*. O Lord, who hast called me to the *knowledge of the truth*, imprint thy love in my heart, even by those *nails which fastened thee to the Cross*: and let nothing ever be able to separate me from thy love; nor *tribulation*, nor *anguish*, nor *persecution*, nor *height*, nor *depth*, nor *things present*, nor *things to come*, nor *life*, nor *death*: For, I know, that all things work for the best to them that love thee. I cannot suffer the thousandth part of that for thee, which thou hast suffered for me. I cannot suffer the least part of that which I deserve for my sins. I cannot suffer any thing, which the Apostles and Prophets have not suffered before me. I cannot suffer so much, as may any way counter ballance the massie crown of glory prepared for me. For my *light and momentany afflictions*, are no way worthy the glory that shall be reeiled upon me hereafter. And for the present, what are *afflictions or crosses*,

or persecutions, or mocks, or disgraces; but the common lot of thy children, the discipline of thy school, the phylick of my soul, the pledges of my love, the badges of my profession, the incentives of my Devotion, the tryals of my faith, the exercises of my patience, the testimonies of my constancy, the marks of my conformity with thee? When I am thus chastened, I am judged of thee, that I be not condemned of the world. Shall bands therefore, or imprisonment, or stripes, or banishment, separate me from thy love? Nay, sith I know they befall me by thy providence, and are mitigated by thy mercy, and directed by thy love for my greater good; they shall rather unite me faster to thee. How shall I deny thee, who art the Lord that bought me? How should I grieve the Spirit, which comforteth me in all my grief? How should I set that bloud at naught, which was the price of my redemption? How should I ever willingly offend thee, who art my peace, and hast reconciled me to thy Father, and payed my ransom with thy dearest hearts blood? How can I ever forget thee; who remembreth me at all times, in all places, in my journeys, by thy conduct; at home, by thy safe-guard; in my prayers, by thy assistance; in my afflictions, by thy comforts; in my board, by thy bounty; in my bed, by thy protection; and in all my wayes, by thy support? To this thy gracious providence and care, which continually watcheth over all thine Elect, I commend my sleep and rest this night; beseeching thee so to order it and me, that
whether

whether I *sleep* or *wake*, whether I labour or rest, whether I lie down or rise up, all may be done under thy protection, in thy fear, to thy glory. *So be it.* Amen.

The close out of Scripture.

To him that is able *to keep me, that I fall not, and to present me faultless* before the presence of his glory with joy, Jude 24.

That is, to God only wise, my Saviour, be glory, and majesty, and dominion, and power, &c. Ver. 24.

The Devotion for Friday.

The Father worketh, John 5. 17.

The work of Creation on this Day.

Moreover, *God* said, Let the Earth bring forth the living thing, according to his kind, cattel, and that which creepeth, and the beast of the Earth, according to his kind: and it was so, *Gen.* 1. 24.

And *God* made the beast of the Earth, according to his kind, and the cattel, according to his kind: and every creeping thing, according to his kind: and *God* saw that it was good, *Ver.* 25.

Further-

Furthermore, *God* said, Let us make man in our own Image, according to our likeness, and let him rule over the Fish of the Sea, and over the Fowl of the Heaven, and over the Beasts, and over all the Earth, and over every thing that creepeth and moveth on the Earth, *Ver. 26.*

Thus *God* created the Man in his Image: In the Image of *God* created he him; male and female created he them, *Ver. 27.*

And *God* blessed them, and *God* said to them: Bring forth fruit, and multiplie, and fill the Earth, and subdue it, and rule over the Fish of the Sea, and over the Fowls of the Heaven, and over every Beast that moveth upon the Earth, *Ver. 28.*

And *God* said, Behold, I have given to you every herb bearing seed, which is upon all the Earth, and every tree wherein is the fruit of a tree bearing seed, that shall be to you for meat, *Ver. 29.*

Likewise to every Beast of the Earth, and to every Fowl of the Heaven, and every thing that moveth upon the Earth, which hath life in it self, every green herb shall be for meat, and it was so, *V. 30.*

And *God* saw that he had made, and lo, it was very good. So the Evening and the Morning were the sixth day, *Ver. 31.*

And

And I work, John 5. 17.

The work of Redemption on
this Day.

MAT. 27. *the whole Chapter : as also Luke*
23. Mar. 15. John 19. *When he was re-*
viled, he reviled not again; when he suffered,
he threatned not, but committed himself to him,
that judgeth righteously, 1 Pet. 2. 23.

Who is own self bare our sins, in his own
Body on the tree, Ver. 24.

For thine instru- tion, meditate	{	<i>In the Morning, upon the work of thy Creation.</i>
		<i>In the Evening, on the work of thy Redemption, wrought on this day.</i>

*For thy comfort, apply to thy self the benefits
of both*

For thy corre- ction check thy self for thy	{	<i>Defacing Gods Image, stamped on thee at thy Creation.</i>
		<i>Trampling under foot Christs blood, the price of thy Re- demption.</i>

Quicken	{	<i>Thy Thankfulness by the Hymn.</i>
		<i>Thy desire of Sanctity, and thy faith by the Admonition.</i>
		<i>Thy Zeal and Devotion by the Prayer ensuing.</i>

The

The HYMN for Fryday Morning;
being the sixth day from the
Creation.

O Come let us worship, and fall down, and
kneel before the Lord our Maker, Psalm
95. 6.

*For he is the Lord our God, and we are the
People of his Pasture, and the sheep of his
hands, Ver. 7.*

*What is man, Lord, that thou art so mind-
ful of him; or the Son of man, that thou visitest
him? Psalm 8. 4.*

*Thou madest him little lower than the An-
gels, to crown him with glory and worship, V. 5.*

*Thou madest him to have dominion over thy
Works, and thou hast put all things in subje-
ction under his feet, Ver. 6.*

*All Sheep and Oxen; yea, and the Beasts
of the field, Ver. 7.*

*The Fowls of the Air, and the Fishes of the
Sea, and whatsoever walketh through the paths
of the Seas, Ver. 8.*

*O Lord our Governour, how excellent is thy
Name in all the World! Ver. 9.*

*The Admonition for Friday Morning, being
an Exhortation to holiness of life and
conversation; the ninth
Beatitude.*

THE ANALYSIS.

We are in
holy Scri-
ptures invi-
ted and per-
swaded to
Holiness, by

- | | |
|--|--------------------------------|
| 1. Precepts in the | { Law. |
| | { Gospel. |
| 2. The pattern of | { Father. |
| sanctity in God | { Son. |
| the | { Spirit. |
| 3. The Titles and Attributes of
the Church. | |
| 4. The state of Creation at the
first. | |
| 5. The Nature of our Vocation. | |
| 6. The end of our Redemption. | |
| 7. The effect of Sanctification. | |
| 8. The condition of Glorifica-
tion | |
| 9. The fruits | { 1. Joy. |
| of holiness, | { 2. Peace. |
| which are | { 3. Prosperity. |
| | { 4. Dignity. |
| | { 5. Everlasting
happiness. |

THE TEXTS.

BE ye *holy*, for I the Lord your God am *holy*,
Levit. 11. 44.

Give your members servants unto righteousness in *holiness*, Rom. 6. 19

For holiness.

Follow peace with all men, and holiness, 1. Precepts.
Heb. 12. 14.

Put on the new man, which after God is created in true *holiness*, Eph. 4. 24.

Be in behaviour, as becometh *holiness*,
Tit. 2. 3.

3. Patterns in God the Father.

As he that called you, is *holy*, so be ye *holy* in all manner of conversation, 1 Pet. 1. 15.

Thou wilt not suffer thy *holy One*, to see corruption, Acts. 2. 27.

The Son.

But ye denied the *holy One*, and the just, Acts 3. 14.

Holy men spake as they were moved by the holy Ghost, 2 Pet. 1. 21.

The Spirit.

She was found with child of the holy Ghost, Mat. 1. 18.

He will baptize you with the *holy Ghost*, and with fire, Mat. 3. 11.

Jesus Christ declared to be the Son of God, by the Spirit of sanctification, Rom. 1. 4.

The Temple of God is *holy*, which Temple ye are, 1 Cor. 3. 17.

That he might present to himself a *glorious Church*, not having spot or wrinkle, or any such thing; but that it should be *holy*, and without blemish, Eph. 5. 27.

3. The Church.

Created after the Image of God, in righteousness and true *holiness*, Eph. 4. 24.

4. Reasons drawn from our 1. Creation.

God

God hath not called us to uncleanness, but to holiness, 1 The. 4. 7.

Let your conversation be such as becometh the Gospel, Phil. 1. 27.

Walk worthy of the Lord, Col. 1. 10.

I beseech you, that ye walk *worthy* the calling, whereunto ye are called, Eph. 4. 1.

3. Redemp-
tion.

He hath visited and redeemed his People, &c. Luke 1. 68.

That we might serve him without fear, in holiness and righteousness all the dayes of our life, Luke 1. 75.

4. Sanctifica-
tion.

Being freed from sin, and made servants to God, ye have your fruits in holiness, and the end everlasting life, Rom. 6. 22.

5. Glorifica-
tion.

Follow peace and holiness, without which no man shall see the Lord, Heb. 12. 14.

6. Fruits of
holiness.

Rejoyce in the Lord alwayes, and again I say, rejoyce, Phil. 4. 4.

1. Joy.

Rejoyce in the Lord, O ye righteous, and be glad all ye that are true of heart, Psalm 32. 11.

Ye rejoyce with joy unspeakeable, and full of glory, 1 Pet. 1. 8.

4. Peace.

The Kingdom of God is righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Psalm 1. 1.

But his delight is in the Law of the Lord, and in that Law doth he meditate day and night, Ver. 2.

He shall be like a tree planted by the rivers of

of water; that bringeth forth *his fruit in his season*, Ver. 3.

His leaf shall not wither, and whatsoever ^{3. Prosperity.} he doth, it shall prosper, Ver. 4.

Those that *honour me*, I will *honour*, 1 Sam. 4. Dignity.
2. 30.

If thou call the Sabbath thy delight, the *holy* of the Lord, and shalt honour him, *Isa.*
58. 13.

I will cause thee to possess the *high places* of the earth, Ver. 14.

Blessed are those that are undefiled in the ^{5. Everlasting happiness.} way, and walk in the Law of the Lord, *Psal.*
119. 1.

We look for a *new Heaven* and a *new Earth*, in which dwelleth *righteousness*, 2 Pet 3. 13.

Blessed and *holy* is he, that hath part in the first resurrection; on such the second death hath no power; but they shall be Priests of God, and of Christ, and shall reign with him, *Rev.* 20. 6.

And *John* saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared, as a bride adorned for her husband, *Rev.* 21. 2.

He shewed me that great City, new Jerusalem, Ver. 10.

The way to the Holiest of all was not yet made manifest, *Heb.* 9. 8.

By his own blood he entered in once to the *holy place*, having obtained eternal *Redemption for us*, Ver. 12.

*The Prayer for Friday Morning, being
the sixth Day from the
Creation.*

Composed of

1. *Petitions futable to the work of the Day.*
2. *Motives to Holiness, agreeable to the precedent Exhortation.*

GLORIOUS Creator, and gracious Saviour of mankind, *I lift up mine eyes and hands to thee, whose hands this day made and fashioned me. I lift up my heart unto thee, whose heart was this day pierced for my transgressions. I lift up my body and soul to thee, who this day wast lifted upon the Cross, to offer an infinite Sacrifice, for the expiation of the sins of the whole World. Let thy hands, which fashioned and formed me, sustain and support me: let thine arms which thou stretchedst on the Cross, embrace me, and hold fast to thee. Almighty and most wise Creator, who hast made me of nothing, suffer me not to make my self worse than nothing. Gracious Redeemer, who hast saved that which was lost, lose not that which thou hast saved. Though the malice of Satan be great, yet thy goodness is greater: though my sins be exceeding many, yet thy mercies exceed them: though my corruption be strong, yet thy grace is stronger. Let it not be*

be in my power, or the power of any Creature in Heaven or in Earth, to mar thy best work; to deface thine Image, which first thou stampedst on me; and after I had slurred, and almost razed it out, thou hast by grace renewed it, according to the first pattern, in holiness and righteousness. When thou madest me light, I made my self darkness; but thou hast turned my darkness into light. When I was freed, I entbralled my self, but thou hast freed me; when I was straight, I crooked my will, but thou hast rectified me; when I was whole, I maimed my self, but thou hast healed me; when I was happy, I made my self miserable, but thou hast restored me to my former bliss. Nay, I have gained by my losses, and am raised higher by my falls, through thy infinite mercy, which hath not only ransomed me from death, but purchased me an eternal inheritance, and Crown of life in thine heavenly Kingdom. Sith thou hast done so great things for me, wherein I rejoyce; sith thou hast prepared such things for me, as neither eye hath seen, nor ear hath heard, nor ever entred into the heart of man to conceive; what manner of man ought I to be in all holy conversation? How clear ought those eyes to be which shall see God? How clean those ears, which shall hear words that cannot be utter'd? How pure that heart, which shall be filled with those joyes; which never entred into the heart of man? Thou, O Father, which hast created me, art the holy One of Israel: Thou, O Son, who redeemedst me; art the holy One of God: Thou;

Friday Mornings

O Spirit, who sanctifiest me, art the Holy Ghost. Thou O Father, hast created me, according to thine Image, in holiness and righteousness. Thou, O Son, hast redeemed me, to serve thee in holiness and righteousness all the days of my life. Thou, O Spirit, hast freed me from sin, and made me a Servant to God, that I might have my fruit in holiness, and the end everlasting life. Our vocation is a holy calling, our Society is a holy communion, our style a holy Priesthood, our assemblies holy congregations, our country the holy Land of Promise, our city the holy Jerusalem, our charters the holy Scriptures, our immunities holy privileges, our seals, which confirm them, holy Sacraments. All our happiness here is holiness, and holiness hereafter shall be our happiness. Lord, make me therefore to be so happy here, as to be holy; and so holy here, that I may be hereafter happy, Amen.

The close out of Scripture.

THE God of Peace that brought again from the dead, our Lord Jesus, the great Shepherd of the Sheep, through the Blood of the everlasting Covenant;

Make me perfect in all good works to do his will, working in me that which is pleasant in his sight, through Jesus Christ, Ver. 27.

The HYMN for Friday
Evening.

Wherein the devout soul	{	Praiseth God	{ Creation.
		for her	{ Redemption.
	{	Prayeth	{ Preservation.
		for	{ Glorification.

THE HYMN.

THy hands have made me, and fashioned me,
O give me understanding, that I may learn
thy Commandments, Psalm 119. 73.

Into thy hands I commend my Spirit, for
thou hast redeemed me, thou God of truth, Psal.

31. 5.

O let me hear thy loving kindness betimes in
the morning, for in thee is my trust, Psalm

143. 8.

Shew thou me the way that I should walk in,
for I lift up my soul unto thee, Psalm 143. 9.

Teach me to do the thing that pleaseth thee,
for thou art my God: let thy loving Spirit lead
me into the land of righteousness, Ver. 10.

Set a watch, O Lord, before my mouth, and
keep the door of my lips, Psalm 141. 3.

O let not mine heart be inclined to any wicked
thing: let me not be occupied in ungodly works,
with the men that work wickedness, Ver. 4.

O Lord, thou hast searched me out, and known
me, thou knowest my down sitting and mine up-

rising, thou understandest my thoughts long before, Psalm 139. 1, 2.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether, Ver. 5.

Thou hast fashioned me behind and before, and laid thine hand upon me, Ver. 5.

Such knowledge is too wonderful and excellent for me, I cannot attain unto it, Ver. 6.

I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well, V. 14.

My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth, Ver. 15.

Thine eyes did see me when I was without form: for in thy book were my members written, which in continuance were fashioned, when there was none of them before, Ver. 16.

O how dear are thy counsels to me, O God! how great is the sum of them! Ver. 17.

If I tell them, they are more in number than the sands of the Sea: when I awake up, I am present with thee, Ver. 18.

Lord, guide me with thy counsel, and after that receive me with glory, Psalm 73. 24.

Keep me as the apple of thine eye: hide me under the shadow of thy wings, Psalm 17. 8.

I will behold thy presence in righteousness; and when I awake up after thy likeness; I shall be satisfied with it, Ver. 15.

The Admonition for Friday Evening, being
an Exhortation to faith in Christ.

The principal inducements to stir us up
to faith in Christ, are the

1. Necessity of it, in respect of
 1. The Commandment of God.
 2. The performance of
 1. All other religious duties in general, to which it is requisite.
 2. In special.
 - Praying.
 - Hearing.
 - Communicating.
2. The Excellency of it, for it is
 - Precious.
 - Holy.
 - The faith of the Elect.
3. The certainty of it, for it is grounded on God.
 - The Father his
 - Word.
 - Oath.
 - Promises.
 - The Son his
 - Prayer.
 - The Spirit his
 - Earnest.
 - Seal.
4. Efficacie
 1. Extraordinary, as working miracles.
 - Victory over the World.
 - Devil.
 2. Ordinary, as
 - Sonship.
 - Justification.
 - Salvation.
 - Everlasting glory.

THE TEXTS.

Faith com-
manded.YE believe in God, *believe also in me*, John
14. 1.This is the work of God, that ye believe
on him whom he hath sent, *John* 6. 29.*Believe in the Lord Jesus*, and thou shalt be
saved, and all thine house, *Acts* 16. 31.This is his commandment, that we *should*
believe in the Name of his Son Jesus Christ,
1 *John* 3. 23.*Earnestly contend for the faith*, *Jude* 3.Repent ye, and *believe the Gospel*, *Mar.*
1. 15.*Follow righteousness, faith, charity, peace,*
&c. 2 *Tim.* 2. 22.As necessary
to all religi-
ous duties,Without faith it is impossible to please
God, *Heb.* 11. 6.Whatsoever is not of *faith*, is sin, *Rom.*
14. 23.

To prayer.

How shall they call upon him, in whom
they have not *believed*? *Rom.* 10. 14.He that prayeth, let him pray in *faith*,
nothing doubting, *Ja.* 1. 6.All things whatsoever ye ask for in prayer,
believing, ye shall receive, *Mat.* 21. 22.Hearing the
Word.The Word preached did not profit them,
not being mixed with *faith* in them that heard
it, *Heb.* 4. 2.Christ dwelleth in us by *faith*, *Eph.* 3. 17.The Sacra-
ment.I am the *Bread of life*: he that cometh to
me shall never hunger: and he that *believeth*
on me shall never thirst, *John* 6. 35.

He

He that *believeth* in me, hath everlasting life, *Ver. 47.*

I am the *Bread* of life, *V. 48.*

To them that have received like *pretious* It is pretious.
faith with us, grace and peace be multiplied,
2 Pet. 1. 1.

But ye beloved, building your selves up in Holy.
 your *most holy faith*, praying in the Holy
 Ghost, *Jude 20.*

Paul an Apostle of *Jesus Christ*, according Proper to the Elect.
 to the *faith* of Gods elect, *Tit. 1. 1.*

As many as were *ordained* to salvation, *be-*
lieved, *Acts 13. 48.*

This is my welbeloved Son, *hear him*, *Mat.*
3. ult.

So *God* loved the World, that he gave his Grounded on God the Fathers Word.
 only begotten Son, that whosoe'r believeth
 in him, shall not perish, *John 3. 16.*

The Father hath committed all judgment
 to the Son, that all men *should honour the Son*,
 as the *Father*, *John 5. 23.*

There is another that beareth *witness* of me,
 and I know, that the witness he witnesseth of
 me is true, *John 5. 32.*

The Father, who hath sent me, *himself*
beareth witness of me, *John 5. 37.*

The Lord *sware*, and will not repent thou Oath.
 art a Priest for ever after the order of *Melchise-*
dec, *Psalms 110. 4.*

God willing more abundantly to shew to
 the heirs of promise, the immutability of his
 counsel, confirmed it *with an oath*, *Heb. 6. 17.*

That by two *immutable* things, in which it
 was impossible for God to lye, we might have
 a

a strong consolation; who have fled for refuge to lay hold upon the hope set before us, *V. 18.*

The Son his
promise.

Go into all the world, he that *believeth* and is baptized *shall be saved*; he that believeth not shall be damned, *Mar. 16. 16.*

Verily I say unto you, if any man keep my sayings, he shall *never see death*, *John 8. 51.*

I am the resurrection and the life; he that *believeth* in me, though he were dead, yet *shall he live*, *John 11. 25.*

And whosoever liveth and *believeth* in me *shall never dye*, *Ver. 26.*

For their sakes I *sanctifie myself*, that they also might be sanctified through the truth, *John 17. 19.*

Prayer.

Neither *pray I for these alone*, but for them also, which shall *believe* in me through their word, *Ver. 20.*

The Spirit it self *beareth witness* to our spirits, that we are the children of God, *Rom. 8. 16.*

He which *establisheth us with you in Christ*, and hath *anointed us*, *2 Cor. 1. 21.*

The Spirit's
earnest.

Who hath also *sealed us*, and given the *earnest of his Spirit* in our hearts, *Ver. 22.*

He that wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit, *2 Cor. 5. 5.*

Seal.

After that ye believed, ye were *sealed with that holy Spirit* of promise, *Eph. 1. 13.*

Which is the *earnest* of our inheritance until the redemption of the purchased possession, unto the praise of his glory, *Ver. 14.*

He that received his testimony, hath set to his *seal*, that God is true, *John 3. 33.*

He

He received the *seal* of righteousness, *Rom.*

4. 11.

Grieve not the holy Spirit of God, whereby ye are sealed to the day of Redemption, *Eph.*

4. 30.

If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye say to this Mountain, *Be thou removed and be thou cast into the sea, it shall be done*, *Mat.*

Faith worketh miracles.

21. 21.

If I had all faith, so that I could move mountains, and have not love, I am nothing, *1 Cor.*

13. 2.

These signs shall follow them that believe in my Name, they shall cast out Devils: they shall speak with new Tongues, *Mar. 16. 17.*

They shall take up Serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover, *Ver. 18.*

Verily, verily, I say unto you, he that believeth on me, the works which I do shall he do also; and greater works than these shall he do, *John 14. 12.*

See *Heb. 11.* from the 14. *Ver.* to the 35.

Above all take the shield of Faith, whereby ye shall be able to quench all the fiery darts of the Devil, *the wicked*, *Eph. 6. 16.*

Overcometh

Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour, *1. Pet. 5. 8.*

Whom resist, stedfast in the Faith, *Ver. 9.*

This is the victory, that overcometh the World, even our Faith, *1 John 5. 4.*

The World.

Who

Who is he that *overcometh the world*? He that *believeth*, &c. Ver. 5.

Maketh sons
of God.

For ye are the *children of God by faith in Jesus Christ*, Gal. 3. 26.

God, who knoweth the heart, bare them witness, *giving them the Holy Ghost*, as he did unto us, *Acts* 15. 8.

Purifieth the
heart.

And put no difference between us & them, *purifying their hearts by faith*, *Acts* 15. 9.

Whosoever *believeth* in him, shall not be *ashamed*, *Rom.* 9. 33.

Keepeth
from confu-
sion.

Behold, I lay in Sion a chief corner-stone, elect, and precious, and he that *believeth* on him, shall not be *confounded*, 1 *Pet.* 2. 6. See *Isa.* 28. 16. *Psal.* 118. 22. *Mat.* 21. 42. *Acts* 4. 11.

Justifieth.

Jesus seeing his *faith*, said: Son, be of good cheer, thy *sins be forgiven thee*, *Mat.* 9. 2.

Daughter, be of good comfort: thy *faith hath made thee whole*, Ver. 22.

Behold, his soul which is lifted up in him is not upright; but the *just shall live by his faith*, *Ha.* 2. 4.

And Abraham *believed* in the Lord, & it was counted to him for righteousness, *Gen.* 15. 6.

And by him all that *believe* are *justified* from all things; from which ye could not be justified by the Law of *Moses*, *Acts* 13. 39.

The righteousness of God without the Law is manifested; being witnessed by the Law and the Prophets, *Rom.* 3. 21.

Even the righteousness of God by the *faith of Jesus Christ*, to all that *believe*, Ver. 22.

Whom God hath set forth to be a propitiation through *faith* in his blood, Ver. 25.

It is one God which *justifieth* Circumcision by

by *faith*, and uncircumcision through *faith*,
Verf. 30.

To him that worketh not, but *believeth*
on him that *justifieth* the ungodly, *his faith* is
counted for *righteousness*, Rom. 4. 5, 6, 7, 8.

Being *justified by faith*, we have peace with
God, Rom. 5. 1.

With the heart man *believeth* to *righteous-*
ness, Rom. 10. 10.

Knowing that a man is not *justified* by the
works of the Law, but by *the faith* of *Jesus*
Christ, that we might be *justified by the faith*
of *Christ*, and not by the works of the Law,
Gal. 2. 16.

Who are *kept* by the power of God *through*
faith unto salvation, 1 Pet. 1. 5.

For by *grace* ye are *saved through faith*, Saveth.
Ephes. 2. 8.

Receiving the *end of our faith*, the salvation
of our souls, 1 Pet. 1. 9.

I have finished my course, I have *kept the* Crowneth
with everla-
sting blest-
ings.
faith, 2 Tim. 4. 7.

From henceforth is *laid up for me a crown of*
righteousness, which the Lord, the righteous
Judge, shall give me at that day; and not to
me only, but to all them that love his coming,
Verse 8.

Be faithful unto the death, and I will give
thee a *crown of life*, Rev. 2. 10.

Blessed are all they that put their *trust in*
him, Psalm 2 ult.

Verily I say unto you; whosoever heareth
my word, and *believeth him that sent me*, hath
everlasting life, and shall not come into con-
dem-

demnation, but is passed from death to life
John 5. 24.

The Prayer for Friday Evening.

Composed of

1. *Petitions futable to the work of the day.*
2. *Motives to Faith in Christ, agreeable to the precedent Exhortation.*

MOST bountiful and merciful Lord God, who this day *createdst* man, and *redeemedst* him, *formedst* and *reformedst* him, *inspiredst* him with the *breath of life*, and *expiredst* and *diedst* for him upon the Cross; shew thy self a *faithful Creator*, in preserving thine own works, and a *faithful Redeemer*, in holding fast thy dear purchase. O let not thy hate of sin extinguish thy love to thy Creature: let not any thing that I have *done*, prejudice thee in the merit of that which thou hast suffered for me. My sins deserved the eternal wrath of thy Father, but thou hast born it. My wanton delights, and impure pleasures, deserved stripes and wounds, but thou hast received them. My *beinous crimes* deserved *death*, but thou hast *suffered it* for me. This day my *parent Adam* was made a *living soul*; and this day, thou the second *Adam*, wert made a *quickning Spirit*. This day he *sinned in a Garden*; and this day thou *sorrowedst in the Garden*. This day he *took the fruit of the forbidden*
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den tree; and this day thou wert hung upon the accursed tree. This day he was cast into a dead sleep, and his side opened, and his wife Eve formed of his rib, flesh of his flesh, and bone of his bone: this day also thou wert cast into a deadly sleep, and thy side opened, and thy Spouse, the Catholick Church, brought forth, not by water only, but by water and blood; the water of regeneration, and blood of expiation and sanctification. This day Adam brought the curse upon himself and all his posterity: this day thou providedst an everlasting blessing for thy self, and all thy members. That which he lost, thou hast regained with advantage: that which he did, thou hast suffered for: that which he owed, thou hast discharged on the very day; by taking all his and our debts upon thee, and laying down an all-sufficient price to satisfy for them. O give me an hand of faith, to receive so much of this infinite sum, as may discharge my debt; and strengthen this my hand, that I may hold it fast, and render it to thy Father, and receive from him, an absolute and general acquittance, signed with thy blood, and sealed with thy Cross; bearing date the very day of thy consummation of all things at thy death. If thou hadst required a greater thing, we should have done it; for what will not a man do for his life? How much more when thou sayest, believe, and live? Cast your selves upon me, and I will save you from drowning in everlasting perdition: receive the price of your ransom, and be freed. When thou holdest out the golden

den *Scepter* of thy grace, if we will not take hold on it, we deserve *double damnation* for refusing so *easy means* of salvation. *Adam* believed *Eve*, and *Eve* the *Serpent*, to her and our ruine; why should not I much rather believe thy Church, thy Spouse, and thy Spouse, thy *Word to salvation*? What should withhold my *faith* from apprehending, my *hope* from expecting the promises of thy Gospel, confirmed by so many *miracles*, testified by the Church in all ages, signed with the *blood* of so many *Martyrs*, and sealed to my soul and conscience by the *holy Spirit*? Doth it shake and stagger my *faith*, that thy works recorded in holy Scriptures so far transcend nature, and the mysteries of saving truth, soar above humane reason? But this demonstrateth rather faith to be *faith*; and thee, O God, to be the only true God. *Faith* is not *faith*, if reason comprehend it. God cannot be *God*, if nature limit him. And I more averse from embracing thy Gospel, because it crosseth and checketh my natural dispositions and inclinations? But the cause is most evident: thy *Law is just, holy, and pure*, but I am wicked, prophane, and impure. The physick is for the most part the better, which the patient liketh worst, because it exasperateth the pain for the time. Have I the less love and liking to the *most holy faith*, because it restraineth my carnal liberty, and abridgeth me, or altogether depriveth me of wordly comforts and contentments? But am I not spirit, as well as flesh? Have I not a *Law in my mind controlling the Law of my members*?

bers? Is it not much better to *sow unto the spirit*, that I may of the spirit reap peace, joy, and life everlasting, than *sow to the flesh*, and of the flesh reap nothing but corruption? Thy Gospel, O gracious God, restraineth my carnal, but enlargeth my spiritual liberty: it denieth me sinful, but it promiseth me holy delights and pleasures; it moderateth the desire and use of temporary comforts and joyes, but assureth me, that my heart shall be filled with eternal. Am I ready to be beaten off from my holy profession and belief, by blows and strokes, persecutions, losses, imprisonment, banishment, scorn of the world, and disgrace? This should make me hold it the faster: for the Gospel foretelleth that these things should befall true believers: and it is an honour to me to bear the badge of my profession, and to drink with thee, my Saviour, in thine own Cup. It is my profession to be thy Souldier; and he is no Souldier that endureth not hardnes. I can expect no crown, without a conquest; no conquest, without a battel; no battel, without blows and wounds: and what are these light and momentary afflictions to an eternal weight of glory? Thus doth thy Word conquer my reason, and yet it will not yield. I resolve to believe; Lord strengthen my resolution. I do believe, Lord help mine unbelief. All things past have so come to pass, as the Oracles of thy truth fore-shewed they should; and how then can I doubt of things future revealed in them? The Deluge was foretold 120 years before; and at the prefixed time it

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over-ran the whole World. Thy Peoples bondage in *Egypt* for 400 years, and their after delivery, is no otherwise described by *Moses*, than it was in a dream many ages before deliver'd to *Abraham*. Thou calledst thy *Shepherd Cyrus*, and thine Anointed *Josias* by name, to their functions, long before either of them, or their Forefathers were conceived. The 4 famous Monarchies pictured out in *Nebuchadnezzars Image*, succeeded in their order. The *Assyrian* represented by the *golden head*, the *Persian* by the *silver arms and shoulders*, the *Grecian* by the *thighes of brass*, and the *Roman* by the *legs of iron*: And do we not see at this day the *stump of that Image*, and the feet: partly *iron* in the *Turkish*, and partly of *clay* in the *Germane Empire*? Thy *Birth and Death, O Saviour*, was fore-shadowed in Types, and fore-spoken of by Prophets ever since the *World began*; and since thy coming in the flesh, and finishing all things at thy death in *Jerusalem*, not a syllabe, or one jot of any of thy Words have passed without their accomplishment. *Jerusalem is destroyed*; the *Temple made even with the ground*, and never could be built again: The *Jews are dispersed* into all Nations: The *Gospel is preached* through the whole World: The *man of sin is every day more and more discovered*; and why should not I then believe as certainly, that the *heavens shall pass away shortly with heat*, and the *elements melt with fire*, and thy sign be seen in the clouds; and those that are in their graves, be awaked with the sound of the last trump, and meet thee in
the

air? I believe, Lord, help my unbelief. Is it not as easie for thee to raise me out of ashes, as at the first to rear me out of the dust? to send back my Spirit into my body, as at the first to breath it in? I see the seed in the ground, the plants in the garden die, before they rise and spring up. I see worms and flies, and divers other creatures, that spend the winter season in a kind of death, revive in the spring. I see my self dead every night, and alive in the morning. Why then should I call in question this article of my Belief, of all most comfortable? Lord, who this evening didst cast Adam into a dead sleep, and thy self fellest asleep on the bed of thy Cross, and awakedst him again, and raisedst thy self out of thy sleep of death; sanctifie my rest and sleep this night unto me, that I may by it not only be strengthened in my body, and revived from my bed of slumber, to rise to my labour and travel the next morning; but also be more confirmed in my faith, touching the resurrection of this my body, out of the bed of the grave at the last day. So be it. Amen.

The close out of Scripture.

TO him that loved us, and washed our sins in his blood, and made us Kings and Priests to God, even his Father, be glory and dominion for evermore, Amen. Rev. I. 5, 6.

Saturdays Devotion, being the seventh day
from the Creation.

*The Father resteth from the works
of Creation.*

IN the seventh Day, God ended his work which he had made, and the seventh Day, he rested from all his work which he had made, *Gen. 2. 2.*

So God blessed the seventh Day, and sanctified it, because that in it he had rested from all his work, which God had created and made, *Ver. 3.*

*The Son resteth in the
Sepulchre.*

AND when the evening was come, there came a rich man of Arimathea, named *Joseph*, who had also himself been Jesus Disciple, *Mat. 27. 57.*

He went to *Pilate* and asked the body of Jesus. And *Pilate* commanded the body to be delivered, *Ver. 58.*

So *Joseph* took the body, and wrapped it in a clean linnen cloth, *Ver. 59.*

And put it in a new Tomb, which he had hewen out in a rock, and rolled a great stone to the door of the Sepulchre, and departed, *Ver. 60.*

And

And there was *Mary Magdalen*, and the other *Mary* sitting over against the Sepulchre, *Ver. 61.*

Now the next day that followed, the day of the preparation, the chief Priest and Pharisees came together to *Pilate*, *Ver. 62.*

Saying, Sir, we remember that that Deceiver said, while he was yet alive, After three days I will rise again, *Ver. 63.*

Command therefore, that the Sepulchre be made sure until the third day, lest his Disciples come by night and steal him away, and say unto the People, He is risen from the dead, so the last error will be worse than the first, *Ver. 64.*

Pilate said unto them, Ye have a watch, go your way, make it as sure as you can, *Ver. 65.*

So they went, and made the Sepulchre sure, sealing the stone, and setting a watch, *Ver. 66.*

Saturdays

For thine instruction meditate	{	In the mor- ning, on the Fathers	}	rest from	{	Works of Creation
		In the even- ing, on the Sons.				Works of Redem- ption.

For thy comfort apply { A holy rest here.
the benefits of both to { Everlasting and hap-
thy self, which are { py rest hereafter.

For thy cor- rection, re- prove thy profaning Gods holy Sabbath, by	{	First, Worldly business.	}	Negligent- ly. Unwilling- ly.
		Secondly, Carnal pleasures.		
		Thirdly, Omitting holy du- ties.		
		Fourthly, per- forming them		

Quicken thy	{	Preparation to holy duties by the Psalm.
		Constancy in life and death by the Admonition.
		Zeal, Devotion, and Reso- lution to die, by the Pray- er ensuing.

The HYMN for *Saturday*
Morning.

I Have remembred thy Name, O Lord, in the
night season, and have kept thy Law, Psalm
119. 55.

I thought on my wayes, and turned my feet
to thy testimonies, V. 59.

I prevented the dawning of the morning, and
cried; I hoped in thy Word, V. 147.

Hear my voice according to thy loving kind-
ness: O Lord, quicken me according to thy judg-
ments, V. 49.

Seven times a day do I praise thee, according
to thy righteous judgment, V. 164.

Great peace have they that love thy Law, and
nothing shall offend them, V. 165.

I have longed for thy salvation, O Lord; and
thy Law is my delight, V. 174.

Deliver me, O Lord, from the wicked, which is
a sword of thine, Psalm 17. 13.

From men which are thy hand, O Lord; from
men of the world, which have their portion in this
life, and whose bellies thou fillest with thy hid
treasures, V. 14.

My heart is pained within me, and the ter-
rors of death are befallen me, Psalm 55. 4.

Fearfulness and trembling are come upon me;
and horror hath overwhelmed me, Ver. 5.

O that I had wings lik a Dove, for then would
I flie away and be at rest, V. 6.

I will hasten my escape from the windy storm
and tempest, Ver. 8.

Every faithful Servant of *God*, will willingly and cheerfully depart out of this *Tabernacle of flesh*, when *God* calleth him out of the body, if he set before his eyes,

1. *God* his } 1. De- } In general, for all to die.
cree } In special, at such an hour and moment.
2. } Faith- } to keep that which is
fulness, } committed to him.
Power,

2. *Christ* his } Tasting himself,
Conquering, } Death.
Disarming, } Name,
Changing, in } Nature.

3 The Saints chearful departing, and desire of death.

1. Com- } 1. The assistance of the
forts in } Spirit.
death, } 2. Faith.
from } 3. Hope.
4. Love.
5. Testimony of a good
Conscience.
- In body, which lieth at rest, in hope of a Joyful resurrection in *God*.
- In soul, which immediately is carried into heaven, and enjoyeth her bliss.
2. Con- } In both, at the Day of
dition } Judgment, when they shall
after } be rewarded and crowned
death } with eternal glory.

THE

THE TEXTS.

IN *Adam all die*, 1 Cor. 15. 22.

It is appointed to men once to *die*, Heb. 9. 27. Death is common to all men.

Death went over all, Rom. 5. 12.

Man that is born of a woman, is but of *few* *dayes*, Job 14. 1.

He cometh forth like a flower, and is *cut down*; he flyeth away *as a shadow*, and continueth not, V. 2.

Man dieth and wasteth away, man giveth up the ghost, and where is he? V. 10.

When the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish, Psalm 146. 3.

Man lieth down and *riseth not*, till the Heavens be no more, Job 14. 12.

They shall *not be awaked*, nor raised out of their sleep, Ver. 16.

Thou hast made my dayes as it were a *span* long, Psalm 39. 6.

We are but as yesterday; our dayes on earth are a *shadow*, Job 8. 9.

What man is he that liveth, and shall not see *death*, Psalm 89. 48.

All flesh is *grass*, and the glory of it as the flower, 1 Pet. 1. 24.

As the *flower of grass* he shall *pass away*, Jam. 1. 10.

What is our *life*? it is a *vapour*, that appeareth

peareth for a little time, and *vanisheth away*,
Jam. 4. 14.

The time &
 hour is by
 God pre-
 fixed.

Man his dayes are *determined*; the number
 of his *monthes* are with thee; thou hast ap-
 pointed him his bounds, that he cannot pass,
Job 14. 5.

Lord, let me know mine end, and the num-
 ber of my dayes, Psalm 39. 4.

I will *add to thy* dayes fifteen years, *Isa.*
38. 5.

O teach us to *number our dayes that we may*
apply our hearts unto wisdom, Psalm 90. 12.

Whether we *die* or live, we *are the Lords*,
Rom. 14. 8.

God is an
 omnipotent
 and faithful
 Creator.

The Lord is *faithful*, who shall keep you
 from evil, *2 Thes. 3. 3.*

Commit the keeping of their souls to him,
 who is a *faithful Creator*, *1 Pet. 4. 19.*

I know whom I have trusted, and I am
 perswaded that he is *able to keep* that which I
 have committed unto him against that day,
2 Tim. 1. 12.

Christ him-
 self died, and
 by death en-
 tred into his
 glory.

For this end *Christ died, and rose*, and revi-
 ved; that he might be Lord both of the li-
 ving, and the *dead*, *Rom. 14. 9.*

In that he *died*, he *died to sin* once; but in
 that he liveth, he *liveth to God*, *Rom.*
6. 10.

If we be *dead with Christ*, we believe that
 we shall also *live* with him, *Ver. 8.*

I was dead and I am *alive*, and I *live* for
 ever; and I have the keyes of *death*, and of
 hell, *Rev. 1. 18.*

I am the resurrection and the *life*; He that
 believeth

believeth in me, though he were *dead*, yet shall he *live*, John 11. 25.

Christ hath abolished *death*, and brought life and immortality to light by the Gospel, *And destroyed Death.*
2 Tim. 1. 10.

Death is swallowed up into victory, 1 Cor. 15. 54.

O *death*, where is thy sting? O *grave* where is thy victory? Ver. 55.

The sting of *death* is sin, and the strength of sin is the Law, V. 56.

But thanks be to God, who hath given us victory, through our Lord *Jesus Christ*, V. 57.

He also took part of the same, that through *death* he might *destroy him* that had the power of *death*, even the Devil, *Hebrews*
2. 14. *And changed it.*

Our friend *Lazarus* *sleepeth*, John 11. 11. *In name.*

And when he had thus spoken he fell *asleep*, Acts 7. 60.

And many are fallen *asleep*, 1 Cor. 11. 30.

Which are *asleep* in Christ, 1 Cor. 15. 18.

Christ is risen from the *dead*, the first fruits of them that *sleep*, Ver. 20. *In nature.*

Christ to me is *life*, and to *die* is *gain*, *Of a loss it is made a gain.*
Phil. 1. 21.

Whosoever *loseth his life* for my sake, shall *save it*, Mat. 8. 35.

Blessed are the *dead* which *die* in the Lord, *Of a curse, a blessing, and a discharge from labour.*
Rev. 14. 13.

For they rest from their *labours*, Ver. 16.

There

There remaineth a *rest* for the People of God, Heb. 4. 9.

Sorrow.

God shall *wipe away all tears* from their eyes, Rev. 7. 17. and 21. 4.

They shall *hunger* no more, nor *thirst* no more, neither shall the *Sun* light on them, nor any *beat*, Rev. 7. 16.

Sin.

He that is *dead*, is free from *sin*, Rom. 6. 7.

We look for a new Heaven, in which dwelleth *righteousness*, 2 Pet. 3. 13.

Freedom from evil company.

And there shall in no wise enter *any thing* that *defileth*, neither whatsoever *worketh abomination*, or maketh a lye, Rev. 21. 27.

For, without shall be Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth or maketh a lye, Rev. 22. 15.

Bondage.

The Creature shall be *delivered* from *bondage*, Rom. 8. 21.

Temptation

His (the *tempters*) place was no more found, Rev. 12. 8.

Fear.

Your *joy* shall no man take away from you, John 16. 22.

The Saints desire death.

Lord, now *lettest* thou thy Servant depart in peace, according to thy word, Luke 2. 29.

I *desire* to be *dissolved*, and to be with Christ, for that is best of all, Phil. 1. 23.

For we know, that if the house of this earthly Tabernacle were *dissolved*, we should have a *building of God*, an *house* not made with hands, but *eternal* in the Heavens, 2 Cor. 5. 1.

For in this we groan *earnestly*, *desiring* to be clothed upon with our house which is from Heaven, Verse 2.

We

We are *willing* rather to be *absent* from the body, and present with the Lord, *Verse 8.*

They are comforted in death by Faith.

So God loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should *not perish*, but have *everlasting life*, John 3. 16.

He that *believeth* on him, is not condemned, *Verse 18.*

Faith is the *substance* of things hoped for; and the *evidence* of things not seen, *Heb. 11. 1.*

There is no *condemnation* to them that are in *Christ Jesus*, Rom. 8. 1.

I am perswaded, that neither life, nor death, &c. shall be able to *separate* us from the *love of God*, which is in Christ Jesus our Lord, *By Love, Vers. ult.*

We know, that we are passed from death to *life*, because we *love* the brethren, 1 John 3. 14.

Our conversation is in Heaven, from *By Hope*, whence we *look* for the Saviour, even the Lord Jesus Christ, *Phil. 3. 20.*

Hope maketh not ashamed, *Rom. 5. 5.*

If we *hope* for that we see not, then do we with patience wait for it, *Rom. 8. 25.*

Rejoyce in *hope*, *Rom. 12. 12.*

I would not have you ignorant concerning them which are fallen asleep, that ye sorrow not as they which have no *hope*, 1 Thessal. 4. 13.

We desire that every one of you do shew the same diligence, to the *full assurance* of hope to the end, *Heb. 6. 11.*

Let us hold fast the profession of our hope
unto

unto the end, for he is *faithful that promiseth*, Heb. 10. 23.

Which *hope* we have as an anchor of the soul, both sure and stedfast; and which *con-*
treth to that within the vail, Heb. 6. 19.

By a good
conscience.

A *good conscience* is a continual feast; Prov. 15. 15.

For our rejoycing is this, the testimony of a *good conscience*, 2 Cor. 1. 12.

We trust we have a *good conscience* in all things, Heb. 13. 18.

If our hearts condemn us not, we have *con-*
fidence towards God; 1 John 3. 21.

The body
resteth in
hope of a
glorious re-
surrection.

Who shall *change* our vile bodies, and make them *like* unto his *glorious body*, Phil. 3. 21.
See 1 Cor. 15. entire.

If we believe that *Jesus Christ* was *dead*, and is *risen*; even so them which are *asleep* in *Jesus*, *GOD* shall *bring with him*, 1 Thess. 4. 14.

But ye are come to Mount Sion, and to the City of the living *GOD*; the heavenly *Jerusalem*, Heb. 12. 22.

The soul im-
mediately
enjoyeth
bliss.

To the general assembly and Church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect; Verse 23.

The beggar dyed, and was *carried* into *A-*
brahams bosom, Luke 16. 22.

This day shalt thou be with me in *Paradise*, Luke 23. 43.

We know, that if our earthly tabernacle be dissolved, we have a *building* not made with hands, *eternal in the heavens*, 2 Cor. 5. 1.

We

We would not be unclothed, but clothed upon; that immortality may be *swallowed up of life*, *Verse 4.*

While we are at home in the body, we are absent from the Lord, *Vers. 6.*

We are confident, that when we are *absent from the body*, we are present with the Lord, *Vers. 8. vid. supra*, Phil. 1. I desire to be dissolved, and to *be with Christ.*

There is laid up for me a *crown of righteousness*, which the righteous Judge shall give me at *that day*, and not to me only, but to all that look for his coming, *2 Tim. 4. 8.*

Body and
soul shall be
crowned at
the last day.

Then we which are alive and remain, shall be *caught up together* with them in the clouds, to meet the Lord in the air; so shall we be *alwayes with the Lord*, *1 Thess. 4. 17.*

Then the righteous shall *shine as the Sun* in the Kingdom of my Father, *Matth. 13. 43.*

The Prayer for Saturday Morning.

Composed of

1. *Petitions suitable to the rest of the Father and the Son on this day.*
2. *Motives to a Christian resolution, willingly to leave this world, and aspire to a better; agreeable to the precedent Exhortation.*

Almighty Creator of Heaven and Earth, and all things therein; who this day
rested

rested from all thy works, and blessedst it : grant to me (after the painful labours and travels are ended) a sweet, blessed, and comfortable *rest* with thee in Heaven ; where I may keep a continual Sabbath, hold a *perpetual* Feast, sing an *everlasting* Song, wear an *incorruptible* Crown, possess an *eternal* Inheritance, and *fully enjoy thee* in all things, and all things in thee, in endless quietness, *joy, content, and rest* : This *rest* is the mark, at which all my desires aim : this is the *price* for which all my endeavours run : this is the Haven, to which (by the gales of thy Spirit) my Christian course drives. For in this *rest*, there is perfect *tranquility*, and in this *tranquility* contentment ; and in this contentment, *joy, and pleasure* ; and in this *joy and pleasure, variety* ; and in this *variety, security* ; and in this *security, eternity*. This is the end without end, which all my labours in thy service, and sufferings for thee, through my whole life, tend unto. Here I have labour without *rest*, there shall be *rest* without labour : here perturbations without *tranquility*, there *tranquility* without perturbation : here desire without content, there content without desire : here pain and sorrows without sincere pleasure and joy, there joyes and pleasures without all pain and sorrows : here satiety of delights without variety, there variety without satiety : here fear without safety, there safety without fear : here a sudden end without joy, there joyes without end. Wherefore I beseech thee, heavenly Father, loosen my desires and affections from the things

things that are below, and knit them to the *things that are above*. Break and dissolve the unlawful contract between my soul and the creatures, and *marry her to thee in righteousness*. Breed in me more and more the loathing of the forbidden fruit, and a longing for the fruits of the tree of life. Let me not lean upon the *reeds of Egypt*, which will break under me, and the splinters run into my body. Let me not repose my self under *Jonah's* worm-eaten gourd, but the solid wood of Christs Cross. Let me not *set up my rest on this side of Jordan*, but pass over into the *celestial Canaan*. And because death is the narrow passage between this life and the life to come; let me not so much fear this *cut* as I do; for on this side, I leave labor, sorrow, sin, shame, vexation, anxiety, pain and mortality: and on the other side, I find *rest*, righteousness, glory, contentment, pleasure and immortality. It is but a short passage, and my Saviour hath made it safe. All thy Saints either have, or shall pass it over. I lose nothing in this passage; my soul is presently transported, and though my body stay a while here, yet it shall follow in due time. And no sooner this dark world, and the shadow of it, goes out of sight, but the glorious light of heaven shineth upon me: I see *streets of gold, and gates of pearl, and foundations garnished with all sorts of precious stones*. I shall behold thee the Father in thy Majesty, Christ thy Son in his glory, the Spirit in his sanctity, the Archangels and Angels in their excellency, and the Saints in their felicity, I

shall then *hunger no more*, I shall *labour no more*, I shall *travel no more*, I shall *fear no more*, I shall *grieve no more*, I shall *desire no more*, I shall need no more any house, for the Heaven, and Heaven of Heavens shall be my *habitation*: nor Temple, for God shall be my *Temple*: nor *light*, for the Lamb shall be my *light*. O Lord, let the hope and expectation of this everlasting rest and happiness, sweeten all my labors, and ease my torments, and mitigate my sorrows, and comfort my heart, that I fail not in my labors, nor faint in my travels, nor sink under my burdens, nor fall under my crosses, nor dye for sorrow of my wounds received in thy *battels*, but hold on cheerfully, strenuously, and valiantly till I arrive at the *land of promise*, and there receive the *lot of mine inheritance*, with the *Saints in light*. So be it, *Amen*.

The close out of Scripture.

The Peace of God, which passeth all understanding, preserve my heart and mind through Jesus Christ, Phil. 4. 7.

The Devotion for Saturday Evening.

THE HYMN.

I Will bless the Lord at all times, his praise shall be in my mouth continually, Psalm 34. 1.
O how great is thy goodness, which thou hast laid

laid up for them that fear thee ! which thou hast wrought for them that trust in thee before the sons of men ! Psalm 31. 19.

Blessed be the Lord, for he hath shewed me marvelous kindness, Verse 21.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Psalm 68. 19.

What shall I render to the Lord for all his benefits ? Psalm 116. 12.

O love the Lord all ye his Saints, for the Lord preserveth the faithful, and plenteously rewardeth the proud doer, Psalm 31. 23.

Behold, the eye of the Lord is upon them that fear him, and upon them that hope in his mercy, Psalm 33. 18.

To deliver their soul from death, and to keep them alive in famine, Verse 19.

Though ye have layen among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold, Psalm 68. 13.

Many are the afflictions of the righteous, but the Lord delivers him out of them all, Psalm 34. 19.

He keepeth all his bones, so that not one of them is broken, Verse 20.

Why art thou cast down, O my soul, and why art thou disquieted within me ?

Hope thou in God, for I will yet praise him, who is the help of my countenance, and my God, Psalm 42. 11.

THE ADMONITION

*For Saturday Evening; being an Exhortation
to perseverance, the twelfth Beatitude.*

THE ANALYSIS.

All that expect the reward of piety, must strive and pray for perseverance, & abhor and shun falling away from grace, because in Scripture

The one is

Commanded by God.

Commended in his Saints.

Encouraged unto
by promises, of

Certain reward.

Salvation.

Assured comfort.

An incorruptible crown of glory.

The other is

Vehemently dissuaded.

Severely censured.

Dreadfully threatened.

Eternally punished.

THE

THE TEXTS.

VVatch ye therefore, and pray continually, Luke 21. 36. Precepts for
perseve-
rance.

Continue ye in love, Joh. 15. 9.

Take heed to thy self, and to thy doctrine;
continue in them, 1 Tim. 4. 16.

But continue thou in the things which thou
hast learned, and hast been assured of, 2 Tim.
3. 14.

Let us hold fast our profession, Heb. 4. 14.

Hold fast till I come, Rev. 2. 25.

Rejoycing in hope, patient in tribulation,
continuing instant in prayer, Rom. 12. 12.

Dearly beloved and longed for, my joy and
crown, stand fast in the Lord, Phil. 4. 1.

Paul and Barnabas perswaded them to con-
tinue in the grace of God, Acts 13. 43.

Confirming the souls of the Disciples, and
exhorting them to continue in faith, Acts 14.
22.

But ye Brethren, be not weary in well doing,
2 Thess. 3. 13.

Let brotherly love continue, Heb. 13. 1.

Stand fast in one spirit, with one mind, stri-
ving together for the faith of the Gospel,
Phil. 1. 27.

Therefore my brethren, be ye stedfast and
unmoveable, alwayes abounding in the work
of the Lord, 1 Cor. 15. 58.

Watch ye, stand fast in the faith, acquit you
like men, 1 Cor. 16. 13.

Stand fast therefore in the liberty where with Christ hath made us free, *Gal. 5. 1.*

Wherefore take unto you the whole Armour of God, that ye may be able to stand in the evil day; and having done all, *stand fast*, *Ephes. 6. 13.*

Brethren, *stand fast*; hold the traditions, which ye have been taught, *2 Thess. 2. 15.*

Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour, *1 Pet. 5. 8.*

Whom resist *stedfast* in the faith, *Verse 9.*

Ye therefore, seeing ye know these things, beware, lest ye also being led away with the error of the wicked, fall from your own *steadfastness*, *2 Pet. 3. 17.*

He spake a Parable, that we ought *alwayes* to pray, and *not to faint*, *Luke 18. 1.*

Examples.

Shall not God avenge his Elect, which cry unto him day and night, though he bear long with them? *Verse 7.*

Abraham.

He, after he had *patiently endured*, obtained the promise, *Heb. 6. 15.*

David.

O Lord God of my salvation, I have *cried day and night* before thee, *Psal. 88. 1.*

I have *called daily* upon thee: I have stretched forth my hands unto thee, *Verse 9.*

Daniel.

He kneeled upon his knees, and prayed *three times a day*, *Dan. 6. 10.*

The blind man.

And they which went before, rebuked the *blind man*, that he should hold his peace; but he cried *so much the more*, Son of David have mercy on me, *Luke 18. 39.*

And

And behold, a *woman of Canaan* cried unto him, saying, Have mercy on me, &c. *Mat. 15. 22.* The Canaanitish woman.

But he answered her not a word; and his disciples besought him, saying, Send her away, for she crieth after us, *Verse 23.*

He answered, I am not sent, but unto the lost sheep of the house of Israel, *Verse 24.*

Then came she, and worshipped, saying, Lord, help me, *Verse 25.*

But he answered, It is not meet to take the childrens bread, and cast it unto the dogs, *Verse 26.*

And she said, Truth Lord; yet the dogs eat the crumbs which fall from their Masters table, *Verse 27.*

Then Jesus said, Woman, be it to thee as thou wilt, *Verse 28.*

Ye are they which have continued, with me The Apostles. *in my temptations, Luke 22. 28.*

These all continued with one accord in prayer, and supplications, with *Mary the Mother of Jesus, Acts 1. 41.* The Virgin Mary.

We will give our selves continually to pray, &c. *Acts 6. 4.*

There were added to them about *three thousand souls, &c. Acts 2. 41.*

And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, *Verse 42.* Peter's converts.

By the space of three years *I ceased not* to Paul. *warn every one night and day with tears, Acts 20. 31.*

Since the day we heard, we ceased not to pray for you, *Col. 1. 9.*

For this cause, we thank God without ceasing, 1 *Thess.* 2. 13.

Cornelius.

There was a certain man in Cæsarea, called *Cornelius*, a Centurion of the band, called the Italian band, *Acts* 10. 1.

A devout man, which gave much Alms to the People, and prayed to God *alwayes*, *Acts* 10. 2.

The beasts
full of eyes.

And the *four beasts* had each of them six wings upon them, and they were full of eyes within, and they *ceased* not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, *Rev.* 4. 8.

The Corin-
thians.

I declare unto you the Gospel, which ye have received, and wherein ye stand, or *continue*, 1 *Cor.* 15. 1.

Then said Jesus to those Jews that believed on him, if ye *continue* in my word, then are ye *indeed my disciples*, *John* 8. 31.

Continuance
note of
truth.

Who so looketh into the perfect Law of liberty, and *continueth* therein, he being not a forgetful hearer, but a doer; shall be *blessed* in his deed, *James* 1. 25.

They went out from us, but they were not of us, for, if they had been of us, they would no doubt have continued with us, 1 *John* 2. 19.

Whosoever *abideth* not in the doctrine of Christ, hath not God, 2 *John* 9.

So *run* that ye may *obtain*, 1 *Cor.* 9. 26.

Hath certain
promises of
reward.

Let us not be weary in well doing, for in due season we shall reap, if we *faint not*, *Gal.* 6. 9.

Hold that thou hast, that no man take thy *crown*, *Revel.* 3. 11.

For

For we are made *partakers of Christ*, if we hold the beginning of our confidence *steadfast* to the end, *Heb. 3. 14.*

He that *endureth* to the end shall be *saved*, Of salvation *Mat. 10. 22.*

Continue therein; for in doing this thou shalt save thy self, and them that hear thee, *1 Tim. 4. 16.*

Work out your *salvation* with fear and trembling, *Phil. 2. 12.*

Shew the same diligence to the full *assurance* of hope to the end, *Heb. 6. 11.* Comfortable assurance.

To him that *overcometh* I will give to eat of the tree of life, which is in the midst of the Garden of God, *Rev. 2. 7.*

Let us labour therefore to enter into that *rest*, lest any man fall after that same example, *Heb. 4. 11.*

Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it, *Heb. 4. 1.*

Ye have *continued* with me, &c. *Luke 22. 28.*

And I appoint unto you a Kingdom, as my Father hath appointed unto me, *Ver. 29.*

Be *faithful* unto death, and I will give thee the *Crown of life*, *Rev. 2. 10.* A Crown of life.

I have fought a good fight, I have finished my course, &c. *2 Tim. 4. 7.*

Henceforth there is laid up for me a *Crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to them also that love his appearing, *Ver. 8.*

Take

Apostasy
and back-
sliding vehe-
mentely dis-
waded.

Take heed lest there be in any of you, an evil heart of unbelief in *departing away from* the living God, Heb. 3. 12.

If after they have escaped the pollution of the World through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; *the latter end is worse* than the beginning, 2 Pet. 2. 20.

Severely
censured.

For it had been better for them, *never to have known* the way of righteousness, than after they have known it, to *turn* from the holy Commandment delivered unto them, Ver. 21.

But it happened unto them according to the true Proverb; The Dog is turned to his vomit again, and the Sow that was washed, to her wallowing in the mire, Ver. 22.

When the unclean Spirit is gone out of a man, &c. Mat. 12. 43.

Fearfully
threatened.

He taketh to himself seven other spirits and they dwell there, and the last state of that man is *worse* than the first, Ver. 45.

Let him that *standeth*, take heed lest he fall, 1 Cor. 10. 12.

Are ye so foolish, having *begun* in the Spirit, are ye now made *perfect* with the flesh? Gal. 3. 3.

With loss
of reward.

Have ye suffered so many things *in vain*? If it be yet in vain? V. 4.

Cast *not away* therefore your confidence, which hath great recompence of reward, Heb. 10. 35.

Of Gods fa-
vour.

If any *withdraw* himself, my soul shall have no

no pleasure in him, *Ver.* 38:

We are not of them which *draw back* unto *perdition*, *Ver.* 39.

In the latter dayes some shall depart from the faith, *1 Tim.* 4. 2.

Having their *conscience seared with with a* With a reprobate sense.
hot iron, *Ver.* 2.

Holding faith and a good conscience, which some having put away, concerning faith *have* Infamy.
made shipwrack, *1 Tim.* 1. 19.

Of whom is *Hymeneus*, and *Alexander*, Excommunication.
whom I have *delivered to Satan*, *Ver.* 20.

Having *forsaken* the right way, they are *gone astray*, following the wayes of *Balaam*, the Son of *Bozor*, *&c.* *2 Pet.* 2. 15.

But when the righteous *turneth away* from his righteousness, and committeth iniquity, &c. all the righteousness that he hath done shall not be *mentioned*; in his trespass that he trespasseth, and in his sin that he hath sinn'd, in them shall he *die*, *Ezek.* 18. 24. Death.

It is impossible for those who were *once enlightened*, and have *tasted* the heavenly gift, and were made *partakers* of the Holy Ghost, *Heb.* 6. 4.

If they shall *fall away*, to *renew them to re-* Eternally punished.
pentance, *&c.* *Ver.* 6.

The Angels which *kept not* their first estate, he hath reserved in everlasting chains under darkness unto the *Judgment of the great Day*, *Jude* 6.

THE PRAYER FOR
Saturday Evening;

Composed of

Petitions suitable to the Rest of Christ in the grave.

Motives to perseverance, agreeable to the precedent Exhortation.

I Blesse and magnifie thy glorious Majesty, Wisdom, and Omnipotency, O Lord, *high Possessor of Heaven and Earth*, as for all thy wonderful works in the six Dayes, so also for thy holy rest on this Day, whereby thou assurest me of eternal rest in Heaven. And I beseech thee of thy goodness, which answereth thy greatness, to distil the dew of thy blessings, as upon my daily labours, so upon my rest in the night; that it may recover my spirits, and refresh my faculties, and repair my strength, and put me in mind of that comfortable rest which they enjoy, who lye in the bosom of *Abraham*, and sleep in *Jesus*, who this day lay in his Sepulchre, yet *saw there no corruption*. For thy promise thou madest good, *not to leave his soul in hell, nor to suffer thine holy One to see corruption*. O Lord, I entirely desire thee to bury all my sins, especially those which this day and week have added to the total sum, in his grave; and teach

teach me by it to *bury* in the pit of eternal oblivion not only my Brethrens trespasses against me, but also all those sinful baits, which have heretofore allured me to any kind of vicious lewdnes. Grant, that I may more and more feel the power, as of *Christs death* in the mortification of my fleshly members, so of his burial in the conquering of the horror of the grave. For as thou hast threatned *death*, saying, *O death, I will be thy death*; so thou hast threatned the grave also, saying, *O grave or corruption, I will be thy corruption, or destruction*. And, *what though my flesh be consumed to bones, yet thy spirit blowing on dead bones, can revive them, and couple them again with sinewes, and cloth them with flesh*. What though these bones be resolved into dust, yet thou which *madest my body of nothing*, canst as easily restore it, and rear it out of that which is as little, or next neighbour to nothing. Thou which *raisedst thy Son from death*, shalt *raise and change my vile body, and make it like unto his glorious body, by that power, whereby thou art able to subdue all things unto thy self*. Make my heart, hewen out of a harder rock than thy Sons Sepulchre was, a fit receptacle, not for dead, but for living *Jesus*. As that *Sepulchre* never received any but *Jesus*, so let my heart entertain nothing but thee. Make me a *pure* and a chaste soul, that as thy *Son* was born of a Virgins womb, and lay buried in in a Virgin tomb: so he may abide in my Virgin and undefiled soul. Remove the *heaviest stone* from my heart, as thou didst that *great stone*

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stone from his *Sepulchre*. As he never returned to his *Sepulchre* after he came out of it; so grant, that when thou hast perfectly rais'd me out of the *grave of sin*, I may never return to it again. And as he kept *Sabbath* in his grave, and observed thy statutes in life and in death, and *fulfilled all righteousness*; so grant, I may both in life and death accomplish thy holy Will. And, as he never rested till he had cried out, *All is finished*; so grant that I may not be *weary of well-doing*, nor give over my heavenly race of godliness, till I may say, *It is finished*. Endue me with *power from above*, and gird about me thy *whole armour*, that I may fight a good fight against the world, the flesh, and the Devil, and finish my course in the full discharge of my calling, and keep the faith to the end; and in the end, receive that *incorruptible Crown of glory*, which the righteous Judge will give to all that love his second coming. And behold, he cometh in the clouds, and all eyes shall see him, even they that nailed him, and all kindreds of the Earth shall mourn before him, yea, and AMEN. So be it.

The close out of Scripture.

THOU art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy will's sake, they are and have been created, Rev. 4. 11.

Worthy is the Lamb that was killed, to receive Power, and Riches, and Wisdom, & Strength, and Honour, and Glory, and Praise, Rev. 5. 12.

The END of the First Part.

THE PRACTICE OF EXTRAORDINARY DEVOTION.

PART II.

In the religious Observation.

Of Christian	{	Feasts, as namely our Lords	{	Birth.
				Circumcision.
	{	Fasts, namely	{	Epiphanie.
				Refurrection.
	{		{	Ascension.
				Sending down the Holy
	{		{	Ghost.
	{		{	Publike.
				as { Ashwednesday.
	{		{	Good Friday.
	{		{	Private.

By DANIEL FEATLY, D. in Divinity.

LONDON Printed, 1675.

PRACICE

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OF
CHRISTIAN
FEASTS.

FEASTS are the splendor and outward dignity of our Religion, forcible witnesses of ancient truth, provocations to the exercise of all Piety, shadows of our endless felicity in Heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do in a manner read whatsoever we believe. Thus the renowned Author of Ecclesiastical polity, gilds over the Rubricks of our Church Kalendar. And it seemes strange to me that any religiously devoted persons should go about to deface, much more utterly to expunge them out of all Books of common Prayer and publick Devotion. For fasts on set dayes, I lesse marvel that many listen not to the Church-commands, because, *Venter non habet aures*, The belly hath no ears; specially to hear any plea against it self. But I see no reason why any should distast Feasts, dedicated as well to charity as piety: which were thought so necessary to the service of God, and solace of men, so agreeable to Policy and Religion, so convenient for the reviving of
Soul

Hooker
Eccles. polity,
lib. 5 p.
204.

soul, and refreshing of the body: that Religion in all ages hath rather been glutted with superfluous Festivals, than famished for want of necessary. Yet not only the Anabaptists generally beyond the seas, but some also among us, otherwise of untainted belief; who I perswade my self, keep many private Feasts in their conscience, make scruple to observe publick Feasts prescribed by the Church. *They hold it superstition, to place holiness in times and seasons; Judaism, to keep strictly set dayes, especially of Easter and Pentecost; Popery, to honour Saints with Festivals; and will-worship, to ordain any thing in the service of God, without precise warrant from the word.*

1. To wipe away the first aspersions; Holiness is twofold, inward and inherent, outward and relative. Times and seasons have no inherent holiness in them no more than places; yet certain times and places are denominated holy, by reason of holy actions done in or upon them by God or man. God sanctifieth times and places, either by precept, or by particular presence, or special work. Man sanctifieth them, either by dedication of them to divine service or by celebrating divine service in or on them. As Gods particular presence makes the place an holy Temple, so his special work on the day makes the day a Feast. As *Moses* speaketh of a place by particular designation; *This place where thou standest is holy ground*, Gods presence made it so: In like manner *David* of one day in the year, *This*

Exod. 3.5.

Psalm. 118.34.

is the day which the Lord hath made, let us rejoyce, and be glad in it. Gods extraordinary work leaves a kind of impression upon time, as his presence doth upon place; whereof man taking special notice, expresseth his thankfulness to God for them both, by consecrating both unto him; the one for the place, the other for the time of peculiar worship. To deny them therefore outward or relative holiness, is profaneness: as on the contrary, to ascribe unto them inward or inherent holiness, is superstition: religious Devotion holdeth the path of Gods commandments, neither declining on the left hand to profaneness, nor on the right to superstition.

2. Another blot cast upon the Rubricks, by the enemies to Christian Festivities, is an imputation of Judaism or Gentilism, reproved by Saint Paul in his Epistle to the Romans [One man esteemeth one day above another, another esteems every day alike: Let every man be fully persuaded in his own mind.] And to the Galatians [Ye observe dayes, and times, and months, and years, I am afraid of you, lest I have bestowed on you labour in vain.] And to the Colossians, [Let no man therefore judge you in meat or in drink, or in respect of an Holy-day, or of the new Moons, or of the Sabbath-day.] Col. 1. 16.

Rom. 14. 5, 6

Gal. 2. 16.

These Texts of Scripture have been heretofore seriously thought upon by the ancient Fathers, and so interpreted by them, that they make strongly against the Jewish and Gentile Festivities, but no way against the Christian.

Tertul. lib.
adversus
Psych. c. 14.
Si omnem in
totum devo-
tionem tem-
porum & di-
erum, &
menſium, &
annorum ce-
raſit Apo-
ſtolus, cur
Paſcha cele-
bramus an-
nuo circulo
in menſe
primo? cur
quingagin-
ta exinde
diebus in
omni exul-
tatione de-
currimus.
Ambroſ.
Comment.
in Epistol. ad
Galat. Dies
observant,
qui dicunt,
crastino pro-
ficiſcendum
non eſt, &c.
hi colunt
menſes, qui
curſus Lunę
perſcrutan-
tur, dicentes
ſeptima Lu-
na ſtrumen-
ta confici
non debent,
&c. Tempo-
ra ſic obser-
vant cum
dicunt, ho-
die veris ini-
tium eſt fe-
ſtivities eſt,
poſt cras
Vulcanalia
ſunt, &c.

Tertullian ſaith, Galaticamur plane, &c. Wee
manifeſtly fall into the errors of the Galatians,
if we are obſervers of Jewiſh Ceremonies, and le-
gal Solemnities; for theſe the Apoſtle forbiddeſh,
reſtraining the continuance of the Old Teſtament
buried in Chriſt. For, if we are a new Creature
in Chriſt, our Solemnities alſo ought to be new.
Or if (as ſome will have it) the Apoſtle abſolutely
razeth out all Devotion of times and dayes, and
months and years, why do we keep Eaſter every
year in the firſt moneth? Why fifty dayes after do
we celebrate a Feaſt in all exultation? Saint Am-
broſe conceiveth the Apoſtle to bend his diſ-
courſe againſt the ſuperſtition of the Gentiles.
They obſerve dayes, who ſay, To morrow we muſt
not take a journey, or after to morrow, no work may
be begun. They obſerve months, who mark the
age of the Moon, ſaying, The ſeventh Moon a man
muſt not build, the ninth he muſt not hire a new
ſervant, for he will be unlucky. They obſerve ti-
mes, who ſay, To day is the beginning of the
Spring, it is a Feſtivity, after to morrow are the
feaſts of Vulcan, &c. S. Auguſtin imagineth the
Apoſtles reprehension to be, as it were a two-
edged ſword, cutting off on the one ſide, the
heatheniſh ſuperſtitions; and on the other ſide,
the Jewiſh carnal rites and obſervations, ab-
rogate by the coming of Chriſt. The error
of the Gentiles is moſt notorious, whereby they ob-
ſerve dayes and months, and years, noted by the
Aſtologers and Chaldeans for good & bad dayes:
but peradventuro, ſaith he, we need not under-
ſtand

S. Auguſt. Comment. in Epistol. ad Gal.

ſtand

stand this place of the error of the Gentiles, but of them against whom he disputes, to wit, the Jews. For the Jews also servilely keep dayes, and moneths, and years, and times, in the carnal observation of the Sabbath, and new Moon, and the seventh year: which because they were shadows of future things; now, Christ being come, are superfluous and superstitious. In sum we answer, first, that the Apostle forbids the Jewish and Heathenish Feasts, but not the Christian. To keep any Feasts dedicated to a false god, is Idolatry. To keep any of those Feasts, which were sometimes appointed by God himself, and dedicated to his honour, yet with a reference to the coming of the Messiah, as figures and shadowes thereof; to observe, I say, any such Feasts now in the time of the Gospel, is superstitious. For the body being come, the shadows ought to vanish. As we are forbidden to keep the solemnities of the old Law, so also to celebrate the Sacraments thereof; *The Priesthood being changed, the Law is also changed*: Yet may we, and ought we to celebrate the Sacraments of the new Law; and why not also the Christian Festivities dedicated to the memory of the chief actions and passions of our Saviour. *That in future times they might not be forgot?* Nor so great benefits of God confer'd upon his Church by them, slip out of our minds? Saint Peter and Saint John, and their Disciples, kept Easter differently; the one on the

Heb. 7. 12.

Aug. de Civ. Dei, lib. 10. cap. 4. Ne volumine temporum ingrata obrepere oblivio: Ei beneficiorum ejus solennitatis, se-

stis & diebus statutis dicamus sacramusque memoriam. Viror. illust.

Hieron. Catalog.

precise fourteenth day of the Moon; the other, alwayes on the Lords Day; yet both kept the Feast, which certainly they would not have done, if Christian Religion or liberty could not consist with the observation of Christian Feasts.

2. We answer that the blessed Apostle in the Texts above alledged, forbiddeth Christians to make scruple of conscience themselves, or uncharitably to censure any other in regard of the keeping or not keeping days. Herein they may use their Christian liberty, so it be without scandal to their weak brethren, and offence to the Church, wherein they live; whose laudable custom and justifiable constitutions in things of this nature especially, ought to be kept and obeyed.

3. It is absolutely unlawful, and by the Apostle prohibited, to celebrate any festivity, either after the manner of the Gentiles, by profane sports and playes: Or after the Jewish manner, by legal Sacrifices and Ceremonies.

Our Church neither observeth any Jewish or Heathenish Feast, nor any Christian Feast, after a Jewish or Heathenish manner, nor upon any such ground, as either the one or the other pretendeth. Howsoever we retain the names of Pasche and Pentecost, yet our Pasche & Pentecost have no more affinity with the Jewish Pasche and Pentecost, than *Simon Peter* hath with *Simon Magus*, or *Philip* the Apostle with *Philip King of Macedon*, as every catechized child knoweth among us, and the Book of Common Prayer, in the Epistle, Gospel, Psalms, and Collects appointed for those

those Feasts, sufficiently declare to any that hath an eye to read, or an ear to hear.

A third exception, and that a capital one, if true, is, That our Feasts savour of Romish superstition, whereof they are a *gandy relique*. This exception, if it might be with some colour and shew taken against our Festivals, yet surely it no way lieth against our Lords Feasts; whose glorious work in the redemption of mankind, cannot be too highly extolled, too often remembred, too thankfully acknowledged, nor too religiously celebrated. And at these high Feasts, only dedicated to the honour of our Redeemer, and everlasting memory of the chief mysteries of our Faith, my Hand-Maid attends on her Mistress at her Devotion. Other Feasts she keepeth also, but in a different manner: On these that take their name from some principal action or passion of our Saviour, all the Devotion is done to him whose name the Feast beareth, but on the other which are called by the name of some Saint, Martyr, Evangelist, or Apostle (I except not the blessed Virgin, and the Archangels dayes), no religious Devotion or worship is performed to the creature, whose name the day carrieth; but to their and our Lord, whose special benefits derived to his Church by those golden conduits of his bounty and grace, are upon such anniversary solemnities recounted, and their memory refreshed. In the Virgin *Maries* day, we honour Christ whom she bare; in Saint *John Baptists* day, we honour Christ, whose fore-runner he was, in the Martyrs

dayes, we honour Christ whose Martyrs they were; in the Apostles dayes, we honour Christ whose eye-witnesses they were; in the Evangelists dayes, we honour Christ whose Chronicles they were. What Saint *Augustin* long ago answered for the practice of the Church, in celebrating the dayes wherein the Martyrs received their red garlands, against the cavil of the Gentiles, we may truly reply to those who quarrel with our Church, for bidding and keeping holy dayes for Saint or Angel. *We presu no Altar, we dedicate no Temple, we hallow no Feast; to Martyr, Saints or Angel; sed uni Deo, & Martyrum & nostro; But to God alone, their God and ours. At whose service and sacrifice the Martyrs, as men of GOD that have overcome the World by their Faith, (suo loco & ordine nominantur, non tamen à sacerdote invocantur) are in their place and order honourably mentioned; but not religiously invoked, or called upon. On such dayes we sanctifie God, we deifie not Saints: we bless God for them, we worship not them for Gods. In this part of the Devotion of the Roman Church, the renowned Authors of the Reformation in England, carefully applyed their pruning knife, cutting of all superfluous Festivities, either of supposed Saints who were no men, or of men who were no Saints, or of true Saints, where they found no ground for any such Feasts, as the Romanists, dedicate unto them. Saint Christopher Longinus, with the seven sleepers, may seek for a Feast in Utopia; extra anni solisque vias.*

There

Aug. 32. de
Civir. Dei
cap. 10.
Non erigi-
mus altaria
in quibus sa-
crificamus
Martyribus,
sed, &c.

There is no reason they should have a day in the Kalendar who never saw day in this world.

Much less that the *Arrian* * *George*, or *Becket* the Traitor, should have an holyday kept for them, who were far from holy themselves. The blessed Virgin was a Saint inferiour to none but her Son, and her Annunciation and Purification we celebrate every year, because we find evidence in Scripture of both: but for her immaculate Conception in the womb of her Mother, and corporal Assumption into Heaven, *quia non legimus non credimus*, we keep no such Feasts, because we read no such thing in holy Scriptures of her.

By this which hath been delivered, the aspersions of Judaism and Popery is wiped away (may some object) but not of voluntary Superstition and will-worship. For what warrant have we in Scripture for annual Festivities, what precedent in the pure and first ages of the Church?

I will produce both, and add unto them the consent of other Reformed Churches with ours in this point, touching Christian Feasts, and so conclude.

I. God in the old Law, besides the Sabbath, appointed yearly and monethly Solemnities. It is true, the Ordinance in particular was Ceremonial, but the ground in general was Moral; to imprint the more deeply his benefits in their minds, to assemble the People for the hearing the Law to testify their joy and delight in his service. And may not we build Christian Feasts upon the like grounds?

* I speak of George of Alexandria, the great opposite of St. Athanasius & intruder into his seat; not of any George that either was, or is supposed to have been a Martyr in Dioclesians dayes.

Wherefore I marvel why M. P. H. in the last Edition of his defence of S. George traducth this passage, *fish* I impugn not his Martyr, nor hath he reason to defend this confessed Arrian.

If

Heb. 9.
Micah 2. 4.
mentioned
John 10. 22.

If the Synagogue might ordain yearly Feasts, without special warrant or order from God, in memory of temporal blessings and deliverances of that Nation only, as she did the Feast of *Purim*, or of *Lots*, and of the Dedication; may not the Church appoint the like to eternalize the memory of spiritual blessings, and eternal deliverances not of one Nation only, but the whole company of Gods Elect?

Neither want we precedents for it, in the purest and best times, before Religion was overgrown with Superstition (as it fell out in the later Ages.) For the Apostles themselves kept Easter-day, though with some difference (as I noted before) and the whole World so far as it was Christian, (as St. *Austin* testifieth) kept time out of mind, the other Feasts, consecrated to our Lord, and the Holy Ghost:

Aug. Epist.
118. ad Jan.
Illa quæ non
scripta, sed
tradita cu-
stodimus,
toto terra-
rum orbe
observan-
tur, dantur
intelligi, vel
ab ipsis A-
postolis, vel
plenariis
Conciliis,
quorum est
in Ecclesia
saluberrima
auctoritas,
commendata
atque statu-
ta retineri:

Those things which are not written, but kept by Tradition, and that through the whole world, we are to conceive, either that the Apostles themselves, or general Councils (the authority whereof is most wholsom in the Church) appointed and commended them unto us: as namely, the yearly celebration of the Passion, Resurrection, and Ascension day of our Lord, and the coming down of the Holy Ghost. Hereby it appeareth, that the Church of England in her Rubricks, wrote after the copy set by the ancient Primitive Church. And other Reformed Churches concur, either in practice, or in judgment, or in

Scut quod Domini Passio, Resurrectio, & Ascensio in cœlum & adventus de cœlo Spiritus Sancti anniversaria sollemnitate celebrantur.

both,

both, with her in this part of her publick exercise of Religion. The Augustane, Bohemian, and Helvetian Confessions, perfectly accord with the Sanctions of our Church.

We keep the Lords dayes holy, and those chief Festivals which are consecrated to the Commemoration of Christs works: his Nativity, Passion, Resurrection, &c. As also those which are consecrated to the memory of Saints, as of the Virgin *Mary*, the Apostles and other Saints, especially those of whom mention is made in holy writ. All these things are done of us by the authority of Gods Word, and in worship to God, and for his glory.

Servamus Dominicos, festos dies, illosque eximiarum dies, qui consecrati sunt celebrationi operum Christi, Nativitati, Cruciatibus, Resurrectioni, &c. Itemque memoriam Sanctorum bonorum, ut

Virginis Mariz, Apostolorum, aliorumque Sanctorum, &c. Et hæc quidem propter verbum Dei, & cultus divini causa propterque gloriam Dei, à nobis sunt. Con. Bohe. cap. 16.

We teach that we ought not to condemn those Traditions which appoint nothing contrary to Gods Commandments, and have civil use or end, to wit, for good order in the Church. Such are the Traditions concerning holy dayes, Christs Birth-day, Easter, and the rest; and these ancient Customes we willingly retain in our Church: yet the People are given to understand, concerning these Customes and Rites, that they merit not remission of sins, that they are not Christians righteousness,

Augustana Confessio Artic. 4. Docemus non esse damandas traditiones, quæ nihil præcipiunt contra mandata Dei, & habent finem politicum, videlicet, quæ ad hoc condita sunt, ut ordine res in

Ecclesiâ gerantur: Cujusmodi sunt traditiones de feriis, Natali, Paschate, & reliquis; & hujus generis veteres ritus libenter retinemus in nostris Ecclesiis. Et tamen admonetur Populus, ut sciat quid de talibus moribus sentiendum sit, videlicet, quod non mereantur remissionem peccatorum, quod non sint Justitia Christiana, nec cultus necessarii ad Justitiam Christianam, &c.

not

nor necessary and essential parts of Gods worship, but things indifferent, which without scandal may be omitted.

Helvetica
Confessio
posterior.
cap. 24.
Si Ecclesia
pro Chri-
stiana Liber-
tate memo-
riam Domi-
nicæ Nati-
vitatis, & Cir-
cumcisionis,
Passionis & Resurrectionis,
Ascensionis item in Cœlum, &
Missionis Sancti Spiritus in Discipulos,
religiose celebrent, maximopere pro-
bamus.

If the Churches according to their Christian liberty, do or shall religiously celebrate the memory of our Lords Nativity, Circumcision, Passion, Resurrection, Ascension into Heaven, and sending of the Holy Ghost upon his Disciples, we very well approve of it.

PART

PART. 2. SUPPART. I.

The Festivals Devotion.

The Feast of the Birth of our Lord
J E S U S - C H R I S T.

The ground of this Feast,	{	Prophesies in the	{	Of the In-
		Old Testament :		carnation
		Histories in the		of the Son
		New		of God.

P A R A L L E L.

Prophecie.

History.

The Seed of the Woman - shall break the Ser- pents head, Gen. 3. 15.	{	He took not on him the nature of Angels, but he took the seed of A- brabam, Hebr. 2. 16. In the fulness of time GOD sent his Son made of a Woman, Gal. 4. 4.

P A-

PARALLEL.

Prophecie.

History.

THE Scepter shall not depart from Judah, nor a Lawgiver from between his feet, until SHILOH come, Gen. 49. 10. (*Christ is called Shiloh, from an Hebrew word signifying to send, or to save, or secundum, to intimate Christ's Virgin birth, quasi Filium secundum.*)

The Lord himself shall give you a sign. Behold, a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel, Isa. 7. 14.

When Jesus was born in Bethlehem of Judea, in the dayes of Herod the King. (*King Herod, who reigned when Christ was born, was a stranger, and so the Scepter was then departed from Judah.*) Mat. 2. 1.

Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife, Mat. 1. 24.

But knew her not till she had brought forth her first-born Son, and he called his name Jesus, Ver. 25.

P A R A L L E L.

Prophecy.

History.

For unto us a child
is born, unto us
a Son is given, *Isa.*
9. 6.

THE Angel said,
Unto you is born
this day in the City
of David, a Saviour,
which is Christ the
Lord, *Luke* 2. 11.

But thou *Bethle-*
hem Ephrata; though
thou be little among
the thousands of Ju-
dah, yet out of thee
shall be come forth
to me, that is to be
ruler in Israel, whose
goings forth have
been from old and
from everlasting,
Mick. 5. 2.

When Jesus was
born in *Bethlehem*
&c. *Mat.* 2. 1.

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the City of David,
called *Bethlehem*,
Luk. 2. 4.

And the dayes
were accomplished
that she should be
delivered, *Ver.* 6.

And she brought
forth her first-born
Son, *Ver.* 7.

For thine instruction, meditate on Christs birth.
For thy comfort, apply the benefits to thy self.
For thy correction, examine thy

New birth Thine obedience by the Exhorta-
and life ; tion.

and Thy thankfulness by the Hymn.
quicken Thy zeal and devotion by the
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and Thy thankfulness by the Hymn.

quicken Thy zeal and devotion by the
Prayer ensuing.

An

*An EXHORTATION to strive
and pray for the state of
grace and regeneration.*

THE ANALYSIS.

We must
desire &
pray that
we may
be rege-
nerated
and *born*,
anew, be-
cause by
it we ob-
tain,

1. Entrance into the } Grace.
Kingdom of } Glory.
2. Knowledge.
3. Liberty from } Corruption.
Reigning sin.
4. *Adoption*, and the title of the
Sons of God.
5. The preeminency of the *first*
born.
6. The spirit of *supplication*, and
access to GOD with confi-
dence.
7. *Guidance* of the Spirit.
8. An incorruptible *inheritance*.

THE TEXTS.

Except a man be *born again*, he cannot enter into the Kingdom of God, John 3. 3. By regeneration we obtain.

Except a man be born of water and the spirit, he cannot enter into the Kingdom of God, Ver. 5. 1 Entrance into the Kingdom of God.

Ye were darkness, but *now ye are light in the Lord*, Eph. 5. 8. 2 Knowledge.

The Creature shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, Rom. 8. 21. 3 Liberty from corruption.

Whosoever is born of God *sinneeth not*; for his seed remaineth in him, *neither can he sin*, because he is born of God, 1 John 3. 9. 4 From reigning sins.

Sin shall not have dominion over you, for ye are not under the Law, but under Grace, Rom. 6. 14.

As many as received him, to them he gave power to be the Sons of God, even to them that believe on his Name, John 1. 12. Adoption;

Which are *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God, Ver. 13.

That he might redeem them that are under the Law, and that we might receive the adoption of sons, Gal. 4. 5.

But ye are come to Mount Sion, and to the City of the living God, Heb. 12. 22.

And the general assembly and Church of the first born, Ver. 23. 5 The pre-hemiten y of the first born.

T

OF

Of his own will begat he us with the word of truth, that we should be the first fruits of his creatures, *Jam. 1. 18.*

6. Spirit of supplication

We have received the spirit of adoption, whereby we cry, *Abba Father*, *Rom. 8. 15.*

7. Evidence of the Spirit.

As many as are led by the *Spirit of God*, they are the sons of *God*, *Rom. 8. 14.*

Blessed be *God* the Father of our Lord *Jesus Christ*, which according to his abundant mercy hath begotten us again unto a lively hope, *1 Pet. 1. 3.*

1. An incorruptible inheritance.

To an inheritance incorruptible, and undefiled, and that fadeth not away, and reserved in Heaven for you, *Ver. 4.*

The same Spirit testifieth to our spirits, that we are the children of *God*, *Rom. 8. 16.*

If we be children then heirs, even the heirs of *God*, and coheirs annexed with *Christ*, *Ver. 17.*

A HYMN for the Nativity, of
our Lord, consisting of
four parts.

- { 1. God the Fathers.
2. Christ.
3. The Prophets.
4. The Church's.

Glory be to G O D on high, in
Earth peace, good will
to men.

THe Lord, even the most mighty God hath
spoken, and called the World from the ri-
sing of the Sun, to the going down thereof, Ps. 50. 1.
Out of Sion hath God appeared in perfect beau-
ty, V. 2.

The Pro-
phet speak-
eth in his
own person.

Salvation is nigh them that fear him, that
glory may dwell on the earth, Psalm 85. 9.

Mercy and truth are met together; righteous-
ness and peace have kissed each other, V. 10.

Truth shall spring out of the earth, and right-
eousness hath looked down from heaven, V. 11.

Thou art fairer than the children of men, full
of grace are thy lips, because God hath blessed
thee for ever, Psalm 45. 2.

Thou hast loved righteousness, and hated ini-
quity; wherefore God, even thy God, hath a-
nointed thee with the oyl of gladness above thy
fellows, V. 7.

O Lord my God, great are thy wondrous
works which thou hast done, like as be also thy
thoughts which are to us-ward, yet there is no
man that ordereth them unto thee, Psalm 40. 5.

If I would declare or speak of them, they are more in number than I am able to express, Verse 16.

2. In the person of Christ.

Sacrifice and meat offering thou wouldst not have, but mine ears hast thou opened, Verse 6.

Burnt-offering and Sacrifice for sin hast thou not required, then said I, Lo, I come, Verse 7.

In the volume of thy book, it is written of me, that I should fulfil thy will, O my God, I am content to do it, yea thy Law is in my heart, Verse 8.

I have declared thy righteousness in the great congregation, Lo, I will not refrain my lips, O Lord, and that thou knowest, Verse 9.

I have not hid thy righteousness within my heart; my talking hath been of thy truth and of thy Salvation, Verse 9.

I will preach the Law, whereof the Lord hath said unto me, Thou art my Son, this day have I begotten thee, Psalm 2. 7.

3. In the person of God the Father.

He shall call me, Thou art my Father, my God, and my strong salvation, Psalm 89. 26.

And I will make him my first-born, higher than the Kings of the earth, Verse 27.

4. Of the Church.

Shew us thy mercy O Lord, and grant us thy salvation, Psalm 85. 7.

Lord save us now: Lord send us now prosperity, Psalm 118. 25.

Through thy tender mercy, whereby this day-spring from on high hath visited us, Luke 1. 78.

To give light to them that sit in darkness, and the shadow of death, and to guide our feet in the way of peace. Cant. Zach. Luke 1. 76.

The PRAYER.

GRACIOUS *Lord Jesus Christ*, the Son of God, and Saviour of man, the joy of Angels and dread of Devils, the Jews *Messiah*, and the Gentiles star, the hope of the living, and resurrection of the dead, the way to all that come unto thee, the truth to all them that know thee, and the life to all them that believe in thee: Make good all thy glorious and gracious Titles to me; *Lord* protect me, *Jesu* save me, *Christ* my anointed King rule me, my anointed Priest sanctifie me, my anointed Prophet reveal unto me the secrets of thy Kingdom. O *Christ*, whose Name was an ointment poured out, anoint me with the oyl of gladness this day above others. *This is the day which the Lord hath made*, I will rejoyce and be glad in it; nay, I dare take the note higher, and sing, *This is the day in which the Lord was made*, I will exult and triumph in it. Thou which madest all dayes, wert this day made of a woman, and made under the Law. From all eternity it was never heard, that eternity entered into the Kalendar of time, supreme Majesty descended into the womb, immensity was comprehended, infinity bounded, ubiquity inclosed, and the Deity incarnated: Yea, this day it was seen; for this day the Word became flesh, God became man, and to effect this wonderful mystery, a *Virgin* became a Mother, One deep calleth upon another; one miracle be-

The Feast of the Birth of

getteth another : The Sun bringeth forth all other dayes, but this day brought thee forth, the *Son of righteousness* : If we set our voices, and instruments, and heart-strings to the highest strain of joy at the birth of great Kings and Princes, what ought I to do this day, on which thou the *King of Heaven* wast born upon the earth ? At the marriage of great personages, men give full scope to all manner of expressions of carnal joy, even oftentimes to the very surfeit of the senses with pleasure ; how then should I be ravished with spiritual joy at this time, when Heaven and Earth, the Divine nature and Humane, were married ? The contract was in heaven *before all times*, but the marriage was this day consummated in the undefiled bed of the Virgin. Lord who this day *camest down* to me, draw me up to thee, and give me access with more confidence and boldness ; for now thou art become *my brother* and ally by blood. The rayes of thy divine Majesty, will not dazle the eyes of my soul, they being now *veiled* with thy *flesh*. This day thou diddest unite thy self to me naturally and substantially, and becamest *truly flesh of my flesh, and bone of my bone* ; Unite me to thee this day spiritually, and make me a true *member of thy mystical body*, that I may be *flesh of thy flesh, and bone of thy bone*. Lord thou diddest this day participate of my humane nature, make me this day participate by grace of thy divine, as far as I am capable thereof ; and impart and communicate unto me the merit of all thy actions and benefit of all thy sufferings

rings in this thy nature. O my Lord and my God, who by assuming flesh into thy divine person, hast sanctified it, and *highly advanced it far above all Creatures*, keep me from defiling my flesh with sinful pollutions; or abasing, or enthralling it to Satan. O Son of God, who by this incarnate nature, becamest the Son of Man, make me the sinful Son of Man, by grace and *Adoption* to become the Son of God. And as thou this day, according to the words of thine Angel wert *born to me*, be *born also in me*, that from henceforth I live *not, but thou in me*. Let thy Spirit quicken me, thy flesh nourish me, thy wisdom guide me, thy grace sanctifie me, and thy Word instruct me. Let the *Holy Ghost*, of whom thou wast conceived, beget thee in me, by the immortal seed of thy Word; let my Faith conceive thee, my Profession bring thee forth, my Love embrace thee, and Devotion entertain and continually keep thee with me *till thy second coming*. So come unto me, Lord Jesus, come quickly.

The FEAST of our Lords
CIRCUMCISION:

Or

New-years days Devotion.

The grounds of this Feast, are { The type thereof
in the Old Testament.
The accomplishment in the New

The Type.

The accomplishment.

And Abraham circumcised Isaac when he was eight days old, as God commanded him, Gen. 21. 4.

And when the eight Days were accomplished, that they should circumcise the Child, his name was then called Jesus, Luke 2. 21.

1. For thine instruction upon the circumcision of thy Saviour.
2. For thy comfort, apply to thy self the benefits.

Meditate, O devout Christian

3. For thy correction, examine the circumcision of thy heart: & quicken thine
1. Obedience by the exhortation.
2. Thankfulness by the hymn.
3. Zeal & devotion by the prayer.

The

The ADMONITION

For

New-years Day.

THE ANALYSIS.

We ought to desire, strive, and pray for the cir- cumcisi- on of the heart,	1. In respect of God, who	Desireth it. a
		Commandeth it. b
		Loveth it. c
		Observeth it. d.
		Praiseth it. e
	2. In respect of mans heart which needeth it.	Rewardeth it. f
		Brandeth the con- trary. g
		1. Because it is most corrupt and im- pure.
		2. Because it is most deceitful.

THE

THE TEXTS.

- God desireth the circumcision of the heart. Commandeth it. ^a MY Son give me thy *heart*, Proverb. 23, 26.
- Loveeth. ^b *Circumcise* the fore-skin of your *hearts*, Deut. 10. 16.
- Behold thou lovest truth in the inward parts, Psalm 51. 6.
- Observeth. ^c *Cleanse* your *hearts*, ye sinners, Jam. 4. 8.
- ^d God *seeth* not as man *seeth*: for man looketh upon the outward appearance; but God *seeth* the *heart*, 1 Sam. 16. 7.
- Praiseth. ^e The *circumcision* is of the *heart* in the spirit, not in the letter; whose *praise* is not of men, but of God, Rom. 2. 29.
- In whom ye are *circumcised* with *circumcision* made *without hands*, by putting of the sinful body of the flesh through the *circumcision* of Christ, Col. 2. 11.
- Beware of the *concision*: for we are the *circumcision* which worship God in the spirit, and rejoyce in *Christ Jesus*, and have *no confidence* in the flesh, Phil. 3. 3.
- Rewardeth. ^f The good Lord be *merciful* to him, that prepareth his whole heart, to seek the Lord his God, 2 Chron. 30. 19.
- He will *do good* to such as be *good and true* of *heart*, Psalm 125. 4.

There

There is *spring* up a *light* for the righteous,
and *joyful gladness* to such as be true hearted,
Psalm 97. 11.

g The eyes of the Lord *behold* the earth, to
shew himself *strong* with them that are of a per-
fect heart towards him, 2 Chron. 16. 9.

Ye of *uncircumcised* ears and *hearts*, have
always resisted the holy Ghost, Acts 7. 51.

The *perverse* in heart are an *abomination* to Brandeth
the Lord, Prov. 11. 20. the contrary

All the imaginations of mans heart, are only
evil continually, Gen. 6. 5.

The heart of man is *deceitful* above all
things, Jer. 17. 9

The P S A L M for New-years Day.

O Sing unto the Lord a new song; sing
unto the Lord all the whole Earth, Ps.
96. 1.

Sing unto the Lord, and praise his Name;
be telling of his salvation *from day to day*,
Ver. 2.

The *Heavens* declare the glory of God; and
the Firmament sheweth his handy-work, Ps.
19. 1.

One day telleth another, and *one night* ser-
tifieth another, Ver. 2.

There is neither speech nor language, but
their voice is heard among them, Ver. 3.

Their sound is gone out into all Lands,
and their works unto the end of the World,
Ver. 4.

In

In them hath he set a *Tabernacle* for the *Sun*; which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Gyant to run his course, *Ver. 5.*

He appointeth the Moon for certain seasons; and the Sun knoweth his going down, *Psalms 104. 19.*

O *Lord*, how manifold are thy works? in wisdom hast thou made them all; the Earth is full of thy riches, *Ver. 24.*

So is the great and wide Sea also, wherein are things creeping innumerable, both small and great beasts, *Ver. 25.*

These wait all upon thee, that thou mayest give them their meat in due season, *Ver. 27.*

Thou hidest thy face, they are troubled, thou takest away their breath, they die, *V. 29.*

When thou lettest thy breath go forth, they are made; and thou shalt renew the face of the Earth, *Ver. 30.*

The glorious Majesty of the *Lord* shall endure for ever; the *Lord* shall rejoyce in his works, *Ver. 31.*

Thou crownest the Earth with thy goodness; and thy clouds drop fatness, *Pf. 65. 11.*

They shall drop upon the dwellings of the wilderness; and the little hills shall rejoyce on every side, *V. 12.*

The flocks also shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing, *V. 13.*

The day is thine, and the night is thine: thou hast prepared the light of the Sun, *Psalms 74. 16.*

Thou

Thou hast set all the borders of the Earth,
thou *hast made Summer and Winter*, V. 17.

The PRAYER for New-years Day.

Most tender and compassionate Lord, now first known by the Name JESU, who being the *true vine* which yieldest the wine that gladdeth the *heart*, was pruned this day with the *sharp knife of circumcision*, and bleddest for me; have pity and compassion on me, who with weeping eyes and a bleeding heart come unto thee, beseeching thee, that those drops of blood which fell from thee this day, may satisfy for the sin of my *birth*; and the whole stream that ran from all the parts of thy body in the *Garden* and on the *Cross*, may ex-piate all my *numberless actual sins*; whether they be sins of lighter tincture, or of a *Scarlet dye*: *Sins* like *beams*, or *sins* like *moats*: *Sins* conceived in the *heart* only: or sins brought forth into *Act*: *sins* in my *belief*, or sins in my *life*: *sins* once committed, or often repeated: *sins* before, or after my calling: *sins* of impiety against thee, or *sins* of iniquity against my neighbour, or *sins* of impurity against mine own flesh: For all these I have a great load; *They are more in number than the hairs of my head*, they are a *burden too heavy for me to bear*. They lye upon my conscience like so many talents of lead, and would press me down to hell, did not thy mercy take hold of the hand of my faith to support me in *hope*, even above
hope

hope. How should I hope, if I think upon thy
greatness? How should I not hope, if I think
 upon thy *goodness*? How should I hope, if I
 weigh my *sins*? How should I not hope, if I
 weigh thy *merits*? How should I hope, if I
 consider my *actions*? How should I not hope,
 if I consider thy *passions*? How should I hope,
 if I number my *transgressions*? How should I
 not hope, if I number thy blessings and fa-
 vours towards me? How should I hope, if I
 remember how oft I have refused grace, after
 it hath been offered unto me? How can I but
 hope, if I remember how oft grace hath been
 offered me after I refused it? And still hope I
 will, as long as thou retainest thy Name *Jesu*,
 which this day thou receivedst, when thou of-
 feredst the first fruits of thy blood for my sin, with-
 out which thou couldest not have been my
Jesus. For so foul and festered were my sores,
 that nothing could heal them but a bloody
knife. But why should this bloody instrument
 be applied to thy purest, tenderest, *immacula-
 te* flesh, made all of Virgins blood? There was
 no superfluity to be pared off in thee; nor rank
 blood to be let out. The superfluous skin
 was on me, yet the knife is on thee: The fe-
 stered sores were in my body, yet the lance
 was in thy flesh. Thou hast the pain, I the
 ease; thou the smart, I the cure. O wonder-
 ful cure! O more wonderful love! Out of the
 mouth of babes and sucklings, as thou hast or-
 dain'd, so maist thou justly challenge praise,
 who in thy infancy madest such assay of my
 redemption, and tenderedst the earnest of thy
 blood

blood for me. Not nine dayes old thou sheddest drops of blood for me ; far more precious than so many drops of the richest balsam to cure my wounds. *Let all flesh praise thee, who healest it by thy wounds.* Eternal thanks be given to thee for thy *circumcision* , whereby thou hast abolished *circumcision* it self , and provided me an easier remedy of *original sin* , the sacred laver of *regeneration*. *Water* now serveth instead of blood , and a gentle rubbing of the flesh , for cutting and wounding it. By the *circumcision* of thy flesh , thou hast also merited for me the fulfilling of thy Fathers promise , and condition of his covenant , to *circumcise the foreskin of our hearts*. By this thy razor , thou hast fitted the *tables of my heart* , now write thy laws and love in them : By receiving this seal of the covenant in thy flesh , thou hast sealed to me thy care of me in my non-age. First , O Lord , I am everlastingly to praise thee for *taking my flesh upon thee* ; and next , for leaving part of it with me , as a *pledge of thy love* thou bearest to me from *thy Mothers womb*. In thy infancy , thou bleddest for me ; in thy twelfth year , thou arguedst for me ; and in thy ripe and perfect age , thou *sufferedst* and *diedst* for me. To thee therefore , as it is my bounden duty , *I offer the buds of my child-hood* , the *blossoms of my youth* , and the *fruits of my age*. As thou betimes didst set to the work of my *redemption* , and on *those terms* acceptedst the name Jesus : so let me betimes *give my name to thee* , and enter into thy service : Let me *bear thy yoke* ; even from my youth. Lord , who this day wert

circum-

circumcised in the flesh, circumcise me in the heart, that I may in purity, sincerity, and uprightness of heart, walk before thee all the dayes of my life. Neither circumcise my heart only, but my ears, eyes, hands, head, and feet, that no superfluity of maliciousness, nor impurity remain in me.

Now thou hast renewed the face of the earth, renew this day, and repair thy decayed Image in me. Thou hast begun a new Year, begin in me a new Reformation. Make me, I beseech thee, a clean heart, and renew a right Spirit within me. The year, like the Serpent, hath cast off his old skin, and put on a new; let me also cast off the old man, and put on the new man; and from this day to my old age and death, walk in newness of life, that I may be a fit guest to be admitted into the new Heaven, where dwelleth righteousness, and to be entertained at thy Table, and drink new wine with thee in thy heavenly Kingdom for evermore. Amen.

THE
FEAST OF EPIPHANIE:

Or

Twelfth-days Devotion.

The ground of this Feast, { Prophecy in the Old { Testament, of our
History in the New { Lords manifesta-
tion to the Gen-
tiles.

PARALLEL

Prophecy.

History:

There shall come
a star out of Jacob,
and a Scepter shall
rise out of Israel,
Nam. 24. 17.

Lo, the star which,
they saw in the East,
went before them
till it came to the
place where the child
was, *Mat. 2. 9.*

When they saw the star, they were exceeding glad, and went into the house, and found the child with Mary his Mother, *Ver. 10.*

P A R A L L E L.

Prophecy.

History.

THE Daughter of
Tyre shall be
there with a gift, like
as the rich also a-
mong the People,
shall do *homage* be-
fore thy face with
presents, *Pf. 45. 12.*

Kings shall bring
presents unto thee,
Pfalm 68. 29.

The Kings of *Ara-
bia* and *Saba* shall
bring *gifts*, *Pfal. 72.*
10.

All thy garments
smell of *Myrrh*, *Aloes*
and *Cassia*, *Pf. 44. 9.*

To him shall be gi-
ven of the *Gold* of
Arabia, &c. *Pfalm*
72. 15.

THEY fell down
and worship-
ped him, *Mat. 2.*
11.

And open'd their
treasures, and pre-
sented to him, &c.
Mat. 2. 11.

Gold, & Incense, &
Myrrh, *Mat. 2.*
11.

For thy instruction, meditate
on

the { Prophecy { of *Christs* manifestation.
History }

For thy comfort, apply to thy self the benefits thereof.

For thy correction, reprove thy backwardness in *coming to Christ, and honouring him with thy substance.*

Quicken

{ Thy *Charity*, by the Ad-
monition.
Thy *Faith*, by the Psalm.
Thy *Zeal and Devotion*,
by the Prayer ensuing

THE ADMONITION for Twelfth-Day.

THE ANALYSIS.

We ought freely and liberally to offer to God
and his Church, because,

We have in } Commandements for it.
Scriptures, } Examples of it.
 } Promises unto it.
 } Threats to the contrary.

THE TEXTS.

For pious
bounty we
have Pre-
cepts.

TAKE from among you an offering to the
Lord: Whosoever is of a willing heart,
let him bring it, an offering of the Lord, &c.
Exod. 35.

In the Old
Testament.

Honour the Lord with thy substance, and
with the first fruits of all thine increase, Prov.
3. 9.

Be reconciled to thy brother, and then
come and offer thy gift, Mat. 5. 24.

In the New. Ye Tythe Mint and Rue, &c. These things
you ought to have done, and not left the other
undone, Luke 11. 42.

Let him that is taught in the Word, make
him that taught him, partaker of all his goods,
Gal. 6. 6.

If we have sowed to you spiritual things, is
it much if we reap of your carnal things?
1 Cor. 9. 11.

Abraham

Abraham gave him Tythe of all that he had, Examples. Abraham.
Gen. 14. 20.

Of all that thou shalt give me, I will give Jacob.
 the *semb* unto thee, *Gen. 28. 22.*

Then *David* said, Behold, I dwell in an David.
 house of Cedars, but the *Ark* of the Lord re-
 maineth under the curtains, *2 Sam. 7. 2.*

Then every one, whose spirit made him Israelites
 willing, came and brought an offering to the
 Lord, for the work of the Tabernacle, *Exod.*
35. 21.

I will not come within the Tabernacle of
 mine house, nor climb up into my bed, *Psalms*
132. 3.

I will not suffer mine eyes to sleep, nor
 mine eye-lids to slumber, nor the temples of
 my head to take any rest, *Verse 4.*

Till I have found out a place for the Tem-
 ple of the Lord; an *habitation* for the mighty
 God of *Jacob*, *Verse 5.*

I give Tythe of all that I possess, *Luke 18.* Pharisee.
12.

So shall thy barns be filled with abundance, Promises.
 and thy presses shall burst with new wine, *Prov.*
3. 10.

Bring all the *tythes* into the store-house, that
 there may be meat in mine house, and prove me
 herewith, saith the Lord, *Mal. 3. 10.*

He will multiply your seed, and encrease the
 fruits of your benevolence, *2 Cor. 9. 10.*

You looked for much, and lo, it came to Curse to the contrary.
 little; and when ye brought it home, I did
 blow upon it: Why, saith the Lord of Hosts?
 Because of mine house that is waste, and ye

turn every man to his own house, *Hag. 1. 9.*

Therefore the Heaven over you is *stayed from dew*, and the Earth is *stayed from her fruit*, Verse 10.

Ye say, Wherein have we robbed thee? in *tythes and offerings*, Mal. 3. 8.

Ye are *curst with a curse*: for ye have robbed me, even this whole Nation, Verse 9.

He that soweth sparingly, shall *reap sparingly*, 2 Cor. 9. 6.

Be not deceived, *God* is not mocked; whatsoever a man soweth, that shall *he reap*, Gal. 6. 7.

A Psalm for Twelfth-day.

O Praise the Lord of Heaven, praise him in the height, Psalm 148. 1.

Praise him all ye his Angels; praise him all his host, Verse 2.

Praise him Sun and Moon, praise him all ye Stars and light, Verse 3.

Thy seat, O God, *endureth* for ever: the Scepter of thy kingdom is a right Scepter, Psalm 45. 6.

The Lord shall send *the rod of thy power* out of Sion: be thou ruler, even in the midst among thine enemies, Psalm 110. 2.

In the day of *thy power* shall the People offer thee *free-will offerings* with an holy worship, the dew of thy birth is of the womb of the morning, Verse 3.

Thy dominion shall be from one Sea to another,

other, and from the flood unto the worlds end,
Pſalm 72. 8.

They that dwell in the wilderneſs ſhall kneel before thee : thine Enemies ſhall lick the duſt, *Verſ.*

All Kings ſhall fall *down* before thee, all Nations ſhall *do thee ſervice*, *Verſe 11.*

Thy Name ſhall endure for ever : thy Name ſhall remain under the Sun among all poſterities, which ſhall be bleſſed through thee, and all the Heathen ſhall *praiſe thee*, *Verſe 17.*

Bleſſed be the Name of his *Majeſty* for ever : and all the Earth ſhall be filled with his *Majeſty*. Amen, Amen. *Verſe 19.*

A Prayer for Twelfth-day.

Father of lights, who didſt guide the Heathen Sages by a *Star*, to ſeek after and find thy Son, the true light which enlightneth every Man that cometh into the world : give me grace to give ear to the more ſure Word of Prophecy in the Scripture, till the daydawn, and the day-star ariſe in my heart. As thou calledſt the wiſe Men (observers of the Stars) by a *Star* ; the ſhepherds lying abroad, by an Apparition in the fields : Zachary the Prieſt, by a *Vision in the Temple* : Peter the Fiſher, by a draught of fiſhes : Matthew the Publican, at the receipt of *Custom* : and St. *Auſtin*, enamoured with eloquence, by the luſtre of Saint *Ambroſe's* ſtyle, and enticing eloquence : So I beſeech thee, take the advantage of ſuch ſeaſons,

and apply such means for my unfeigned Conversion unto thee, as are most agreeable unto my inclination, disposition, and condition. So will I come unto thee, *and fall down before thee*, and present unto thee gold, frankincense, and myrrh: gold in acknowledgement of thy Kingdom, frankincense of thy Priesthood, and myrrh of thy death: I will offer willingly and freely unto thee, *incense of praise, and thanksgiving for thy benefits*: the Myrrh of bitter tears for my sins, and gold (according to my ability) for the maintenance of thy service, and *adorning thy Temple*. Lord, who by this rich present providedst for the Virgins wants, to supply them in her journey to Egypt, extend thy goodness to me in all necessities; and establish my faith and confidence in thee in all dangers and difficulties whatsoever; for thou hast promised *never to leave nor forsake them that trust in thee*. The stony rock shall yield a fountain of water; and the dry cruse a spring of oyl: the loaves shall multiply by spending: nay, the Clouds shall be Store-houses of Bread, and the Wind serve in Fowl, and the Ravens bring in provision: the Fishes pay tribute of money, and Heathen Sages from the East (by the conduct of a Star) bring in costly presents and New-years gifts, before thy children shall want their necessary maintenance or sustenance. Blessed Babe, who at thy birth didst presage thy death, and assayedst the Cross in thy Cratch, and being excluded (as it were) from all Men, wast constrained to take up thy lodging with

with Beasts in a stable, teach me what I am to look for in this world : If it give me course, and bafe, and *beastly* entertainment, it gave thee worse : and *the Servant is not to expect better respect than the Master.* O King of glory, who hadst no Palace in this World, but an Inn ; no Chamber of Prefence, but a Stable ; no Tapestry, but straw ; no Chair of Estate, but a *Cratch* ; no Scepter, but a *Reed* ; and no *Crown*, but a wreath of *thorns* ; work in me an holy high-mindedness to *despise this World*, which so *despised* thee. Make worldly greatness seem small, honour bafe, estimation vile, and pomp vain unto me. Let not the glittering shew of gold, silver, and precious stones, or the lustre of eminent condition, *dazle the eyes of my mind* ; but let the beams of this *Star*, light and guide me rather to honour thee in a Stable, than leave thee to follow Herod in his Palace, upon any hopes whatsoever : *The Wise men, after they had seen thee, never returned back to Herod, but went another way to their own home* : so let me, after thou hast called me to the knowledge of the truth, and redeemed me from my vain conversation, never return back to my worldly courses, but take another way to my true home in Heaven. The Wise Men, when they saw thy *Star in the Air*, were exceeding glad : I see thy *Star in the Scriptures* ; nay, I see the *bright Morning-star* in my heart : O let my joy exceed theirs, as my knowledge doth. The *Star* still lighted them, till they came to the place where thou layest, and entred into thy Bed-chamber : So, O Lord,

Lord, let the light of *faith* guide me, all the way of this life, even till I come to see thee, not in a *Stable* on earth, strowed with litter and dung, but in a *Palace* in Heaven, built with *Saphirs*, and founded upon *pearls*; not receiving a *present* of gold from Men, but wearing a *Crown of gold*, put upon thee by thy Father, not having a quantity of *frank-incense*, or myrrh in thy hand, but a golden Censer full of *sweet odours*, which are the *prayers of Saints*. Among which, I beseech thee, offer up the *prayers* of me a sinner, that I may be a saint, after thou hast purged me from all my filthyness, in the Royal bath of thy blood. *Amen.*

THE FEAST OF OUR LORDS RESURRECTION.

Or

Easter-days Devotion.

The ground of the Feast, } In the Old Testament, } Prophecies, Types.
 } In the New, the History of our
 } Lords rising from the dead.

P A R A L L E L.

Prophecy.

History.

THou shalt not
leave my soul in
 hell (or grave) nor
 suffer thine holy
 One to see corrup-
 tion, *Psalms 16. 10.*

He spake of the re-
 surrection of Christ,
 that his soul should
 not be left in grave,
 neither his flesh see
 corruption, *Acts 2.*

31.

THe Angel said to
 the Women,
 Fear ye not, for I
 know that ye seek
 Jesus that was cru-
 cified, *Mat. 28 5.*

*He is not here, for
 he is risen, as he
 said; Come see the
 place where the Lord
 lay, Ver. 6.*

PA-

P A R A L L E L.

Prophecy.

History.

The
Prophet
speaketh
in the
person
of
Christ.

Thy dead men shall
live : with my
body shall they rise :
Awake and sing ye
that dwell in dust,
for thy dew is the
dew of herbs, and
the earth shall cast
out her dead, *Iſa.* 26.

19.

AND the graves
did open them-
selves, and many
bodies of the Saints
which slept arose,
Mat. 27. 52.

And came out of
their graves after his
resurrection & went
into the holy City,
and appeared to ma-
ny, *V.* 53.

O death I will
be thy death :
O grave I will
be thy destruc-
tion, *Hof.* 13.
14.

Christ being raised from the
dead, dyeth no more ; death
hath no more dominion over
him, *Rom.* 6. 9. Death is
swallowed up into victory, 1
Cor. 15. 54.

O Death, where is thy
sting ? O grave, where is thy
victory ? *Ver.* 55.

Type

Type.

Accomplishment.

AND the
Priest shall
shake the sheaf
of the first fruits
before the Lord
that it may be
acceptable to
you, the mor-
row after the
Sabbath, Lev.
23. 11.

And Jonah
was in the bel-
ly of the fish
three dayes &
three nights,
Jonah 17.

NOW in the end of the
Sabbath, when the
first day of the week began
to dawn, Mary Magdalene
came to see the Sepulchre,
Mat. 28. 1.

And behold, there was a
great Earthquake: for the
Angel of the Lord de-
scended from Heaven and
came and rolled away the
stone from the door, and
sat upon it; Ver. 2.

He is not here, for he is
risen, &c. Ver. 6.

Christ is risen from the
dead, the first fruits of them
that sleep, 1 Cor. 15. 20.

The first fruits is Christ,
Ver. 23.

The Son of man three
dayes and three nights in
the heart of the earth,
Mat. 12. 40.

Type.

Accomplishment.

Type.

THe third day, God spake unto the fish, and it cast out Jonah on the dry land, Jonah 2. 10.

DEstroy this Temple, and in three dayes I will rear it up again, John 2. 19.

He spake of the Temple of his body, V. 21.

As soon as he was risen from the dead his Disciples remembered, and believed the Scriptures, and the word which he spake unto them, V. 22.

For thine instruction, meditate on the

Prophecy } Types } Of Christs Resur-
Story } rection.

For thy comfort, apply to thy self the benefits thereof.

For thy correction, examine thy spiritual resurrection from dead works.

Quicken } Thy faith by the Hymn.
} Thy repentance by the Exhortation.
} Thy Zeal and Devotion by the Prayer ensuing.

An HYMN for Easter-day.

O Pen me the gates of righteousness, that I may go into them, and give thanks unto the Lord, Psalm 118. 19.

This is the gate of the Lord, the righteous shall enter into it, Ver. 20.

I will thank thee, for thou hast heard me, and art become my salvation, Ver. 21.

Thou wilt shew me the paths of life, in thy presence is the fulness of joy: and at thy right hand there are pleasures for evermore, Psalm 16. 11.

The same stone which the builders refused, is become the head stone in the corner, Psalm 118. 22.

This is the Lords doing, and it is marvellous in our eyes, Ver. 23.

This is the day which the Lord hath made, we will rejoyce and be glad in it, Ver. 24.

Why do the Heathen rage continually, and the People imagine a vain thing? Psalm 2. 1.

The Kings of the Earth set themselves, and the Rulers take counsel together against the Lord, and against his Anointed, Ver. 2.

He that sitteth in the Heavens shall laugh, the Lord shall have them in derision, Ver. 4.

The Lord upon thy right hand shall wound even Kings in the day of his wrath, Psal. 110. 5.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure, saying, Psalm 2. 5.

Yes

Yet have I set my King upon my holy hill of Sion, Ver. 6.

He shall judge among the Heathen, he shall fill their place with the dead bodies, and smite in funder heads over divers Countries, Psalm 110. 6.

He shall drink of the brook in the way, therefore shall he lift up his head, Ver. 7.

Be wise now therefore, O ye Kings, be learned ye that are Judges of the Earth, Psalm 2. 10.

Serve the Lord with fear, and rejoyce unto him with reverence, Ver. 11.

Kiss the Son lest he be angry, and so ye perish from the right way: if his wrath be kindled, yea, but a little, blessed are all they that put their trust in him, Ver. 12.

THE ADMONITION

for *Easter-day.*

THE ANALYSIS.

We must
pray & strive
for repen-
tance from
dead works,
and *newness*
of life, be-
cause

- a 1. It is *Gods* Commande-
ment.
- b 2. It is the *Saints* practice.
- c 3. It is the evidence of our
new birth.
- d 4. It is the effect of *Christs*
Resurrection in us.
- e 5. It is the end of our re-
demption.
- f 6. It obtaineth remission of
sins.
- g 7. It avoideth *Gods* tempo-
ral judgments.
- h 8. It is the only means to
shun eternal death.
- i 9. It maketh us blessed even
in this life.

THE TEXTS.

a **C**ast off, concerning the conversation in
time past, that *old Man*, which is cor-
rupt through the deceivable lusts, *Eph. 4.22.* 2. *Gods*
Command-
ments.
And *be renewed* in the spirit of your minds,
Verse 23.

X

And

And *put on the new Man*, which after God is created in righteousness and true holiness, *Verse 24.*

2. Saints practice.

b Ye have put off the *old Man* with his works, *Col. 3. 9.*

And have put on the *new Man*, which is renewed in knowledge, after the Image of him that created him, *Verse 10.*

3. It is the evidence of our new birth.

c Being born anew, not of mortal seed, but of immortal, *1 Pet. 1. 23.*

As *new born Babes*, desire the sincere milk of the word, that ye may grow thereby, *1 Pet. 2. 2.*

New Wine must be put into *new Bottles*, *Matth. 9. 17.*

4. It is the effect of Christs resurrection.

d As *Christ* was raised from the dead, to the glory of the Father: so also we should walk in *newness of life*, *Rom. 6. 4.*

5. It is the end of our resurrection

e We are delivered from the Law, being dead to it, wherewith we are holden, that we should serve in *newness of spirit*, *Rom. 7. 6.*

Purge out the *old leaven*, that ye may be a *new lump*, *1 Cor. 5. 7.*

If any man be in *Christ*, let him be a *new Creature*. Old things are passed away; behold, all things are become new, *1 Cor. 5. 17.*

In *Christ*, neither circumcision availeth any thing, nor uncircumcision, but a *new Creature*, *Gal. 6. 15.*

According to his mercy he hath saved us, by the *washing* of the new birth, and renewing of the *Holy Ghost*, *Tit. 3. 5.*

6. It obtaineth remission of sins.

f Return and live, *Ezek. 18. 32.*

Cease to do evil, learn to do well, &c. *Isa. 1. 16.*

Thought

Though your sins were as crimson, they shall be made white as snow, *Verse 18.*

g Unless ye repent, ye shall all likewise perish, *Luke 13. 3.*

7. It freeth from temporal punishment.

h Repent, and do thy first works, *Rev. 2. 5.*

i Blessed is he that hath part in the first Resurrection: for the second death hath no power over him, *Rev. 20. 6.*

8. It maketh us happy.

A Prayer for Easter-day.

GLORIOUS Son of righteousness, who this morning didst prevent the dawning of the day, by sending forth the beams of thy glorified body out of the pit of darkness, and shadow of death, shine upon my soul by the light of thy grace; enlighten my dark apprehension of the mysteries of thy resurrection: inflame my cold affections, and revive my heart, even deaded with pensive thoughts upon thy bitter Passion. O how did the surest ground of Faith shake, the safest Anchor of hope loosen, at the earthquake at thy death! What smiting together of knees, what wringing of hands, what knocking of breasts, what fainting of hearts, what hanging down of heads was there at the giving up of thy Ghost, when thy head hung down on the Cross? with thee the Faith, with thee the Hope, with thee the Joy, with thee the life of thy dearest Disciples might seem to expire. What should or could the Prisoners of death ever expect, when they saw him whom they thought

John 11.25.

to have been their Redeemer, the Lord of life arrested by death, and kept close prisoner in the grave so long? O death, how sharp was then thy sting! O grave, how fearful was thy seeming victory! But blessed be the Angel which removed the stone, and thereby made way, that *the stone which the builders refused*, might be preferred to be *the head-stone in the corner*. Blessed be the right hand of the Father, which in raising thee out of the grave, raised our hope out of the dust. For *where is our hope? Our hope is even in thee, O Christ*, and thy resurrection. *Thou art the life and the resurrection of all that believe in thee*. Death like a hornet, by stinging thee hath lost his sting, and now may make a buzzing noise to affright me, but can thrust out no sting to hurt me. The grave, by thy lying in it, is turned to a bed, and a withdrawing room to retire my self a while, to put off this ragged flesh, and attire my self with robes of glory. Now I dare insult over death and hell, since thy triumph over them: O Death, *where is thy sting?* O grave, *where is thy victory?* O my soul, where is all thy comfort? *If in this life, thou art most miserable, but if thy life be hid with Christ in God, then when Christ which is thy life shall appear, thou shalt also appear in glory*. What though I mourn here? I shall be comforted. What though I fast here? I shall be satisfied. What though I am disgraced here? I shall be glorified. What though I am here trampled under feet? I shall there be crown'd. What though *my flesh be eaten with worms*, and those worms turned

turned into dust, and that dust blown by the wind over the face of the earth? Yet, after *thou turnedst man to destruction, again thou sayest, Come again ye children of men. I know thou my Redeemer livest, and shalt stand up at the last day, and I shall see thee in my flesh, with these eyes, and no other* Lord, establish this belief in me: beat down all the *forts* that natural reason reareth against it. Grant that I may every day more and more feel, as the power of thy birth in my regeneration, and of thy death in my mortification, so also of thy resurrection, in my rising from the death of sin, to the life of grace. Lord, thou restoredst life to three men: to one in his bed, to another on the bier, to the third in the grave. They who conceive sin in their hearts, are like him that was dead in his bed; they who bring it forth into action, are like him that was brought forth dead on the bier, but they that continue in sin and all impurity, and putrify in the custom thereof, are like him that was four dayes dead, and stank in the grave. Such a one, or worse am I, for I have lain not four dayes, but many years in this loathsome grave, and am even devoured of the *worm* of conscience. Yet Lord, this day of thy glorious resurrection say unto me, as thou didst to him, *Come forth, and wake thou that sleepest, and stand up from the dead, and I will give thee light.* Make this day of thy resurrection from the death of nature, the day of my rising from the death of sin and corruption, first to the life of grace, and after to the life of glory. Amen.

Ephes. 5. 14.

THE
Feast of our Lords Ascension:

O R

Holy Thursdays Devotion.

The ground of the Feast, } In the Old Testament, } Prophecies. Types.
In the New, The History of our Saviours going in triumph into Heaven.

P A R A L L E L.

Prophecy.

History.

Thou hast ascended up on high; thou hast led captivity captive, Psalm 68. 18. } And when he had spoken these things, while they beheld him, he was taken up, Acts 1. 9.

He rode upon the Cherubims, and did flye; yea, he did flye upon the wings of the wind, Psalm 18. 10. } For a Cloud took him out of their sight; Acts 1. 9.

Sit thou on my right hand, Psalm 110. 1. } He was carried up into Heaven, and he sat on the right hand of God, Mark 16. 19.

Type

Type.

Accomplishment.

Elijah was taken up } While he blessed
with a fiery Cha- } them, he was parted
riot, 2 Kings 2. 11. } from them, and carri-
ed up into Heaven,
Luke 24. 51.

For thine instru- } Prophecy }
cion, meditate } Type } of Christs Ascension.
upon the } Story }

For thy comfort, apply the benefits thereof to thy
self.

For thy correction, examine thy desires and affe-
ctions, and check thy earthliness and wordli-
ness.

Quicken } Thy faith and joy by the Psalm.
} Thy love and hope by the Exhor-
tation.
} Thy zeal and devotion by the
Prayer ensuing.

The Hymn for Ascension-day.

Wherein all parts of Christ his glorious return in triumph into Heaven, are prophetically expressed: as	{	<p>a 1. His lifting up himself from the Earth.</p> <p>b 2. The Clouds receiving and carrying him.</p> <p>c 3. The Angels meeting him.</p> <p>d 4. The Heavens opening to him.</p> <p>e 5. God the Fathers enthronizing him into his everlasting Kingdom.</p>
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God is gone up with a merry noise; and the Lord in the sound of the trumpet, Psalm 47. 5.

Be thou exalted, Lord, in thine own strength; so will we sing, and praise thy power, Psalm 21. 13.

Set up thy self, O God, above the heavens: and thy glory above all the Earth, Psal. 108. 5.

b O sing unto God; sing praises unto his Name: magnifie him that rideth upon the Heavens (or clouds) by his Name Jah, and rejoyce before him, Psalm 68. 4.

In thy Majesty ride prosperously, because of truth, meekness, and righteousness; and thy right hand shall teach thee terrible things, Psalm 45. 4.

c The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place, Psalm 68. 17.

d Lift up your heads, O ye gates, and be ye lift

lift up ye everlasting doors, and the King of glory shall come in, Psalm 24. 7.

Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battel, Ver. 8.

Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in, Verse 9.

Who is the King of glory? Even the Lord of Hosts, he is the King of glory, Verse 10.

e I have set my King upon my holy hill of Sion, Psalm 2. 6.

Ask of me, and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession, Ver. 8:

The Lord shall send the rod of thy power out of Sion: be thou Ruler in the midst among thine Enemies, Psalm 110. 2.

Thou shalt bruise them with a rod of Iron, and dash them in pieces like a potters vessel, Psalm 2. 9.

*The Exhortation for Ascension
day.*

*We ought to
set our affe-
ctions on
things a-
bove;*

1. Because there is the source of our soul, which is of an heavenly and divine nature.
2. Because there is our Head.
3. Because there is the nobler and better part of our body.
4. Because there is our abiding City.
5. Because there is our mansion house.
6. Because there is our hope and inheritance.
7. Because there are true joys and durable riches.

In heaven
is,
The source
of our
souls, cre-
ated accord-
ing to Gods
Image.

GOD created Man in his *own* Image, Gen. 1. 27.

God formed him of the dust of the Earth, and *breathed* into his nostrils the *breath of life*, Gen. 2. 7.

Then shall the dust return to the earth as it was, *Eccles* 12. 7.

The *spirit returneth* to God that gave it, *ibid.*

We had Fathers of our flesh which corrected us; shall we not be much more in subjection

tion to the Father of spirits, and live? Heb. 12. 9.

Exceeding great and precious promises are given to us, that by these we might be partakers of the *divine nature*, having escap'd the corruption that is in the World, 2 Pet. 1. 4.

He was *carried up into Heaven*, and sat at *Our Head*, the right hand of God, Marke 16. 19.

Whom the Heavens must contain, Acts 3. 21:

I saw the Heaven opened, and the Son of man standing at the right hand of the Father, Acts 7. 56.

I go out of the World to the Father, John 14. 28.

Our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus, Phil. 3. 20.

If ye be risen with Christ, seek the things that are above, where Christ *sitteth* on the right hand of God, Col. 3. 1.

Set your affections on things that are above, and not on things on the Earth, Ver. 3.

Ye are come to the general Assembly, and Church of the first born, which are written in Heaven, and to the spirits of just men made perfect, Heb. 12. 23.

Now ye are no more strangers and foreigners, but fellow Citizens with the Saints, and of the household of God, Eph. 2. 19.

For here we have no continuing City, but we seek one to come, Heb. 13. 14.

For this we groan earnestly, desiring to be clothed with our house which is from Heaven, 2 Cor. 5. 2.

3 The nobler parts of the Church.

4 Our Country.

Arise

Arise and depart, for this is no rest for you,
Mic. 2. 10.

They confessed that they were strangers,
and sought a City, whose builder and maker
is God, *Heb. 11. 13.*

I beseech you as strangers and pilgrims, ab-
stain from fleshly lusts, *1 Pet. 2. 11.*

I am a stranger and sojourner as all my Fa-
thers were, *Psalm 39. 12.*

g Our man-
sion house.

In my Fathers house there are many man-
sions; I go to prepare a place for you, *John 14. 2.*

6 Hope and
inheritance.

If in this life only, we have hope in Christ,
we are of all men most miserable, *1 Cor. 15. 19.*

Blessed be the God and Father of our Lord
Jesus Christ, which according to his abundant
mercy hath begotten us again to a lively hope,
by the resurrection of Jesus Christ from the
dead, *1 Pet. 1. 3.*

To an inheritance incorruptible and unde-
filed, and that fadeth not away, reserved in
Heaven for you, *1 Pet. 1. 4.*

Lay up your treasure in Heaven, &c. *Mat.
6. 19.*

No true
joyes no di-
rable riches
but in Hea-
ven.

Look not on things which are seen, but on
things which are not seen; For the things
which are seen are temporal; but the things
which are not seen are eternal, *2 Cor. 4. 18.*

Vanity of vanities, all is but vanity, *Eccles.
1. 2. & 12. 8.*

Whom have I in Heaven, but thee, and I
desire nothing on the Earth with thee; *Psalm
73. 25.*

The

The PRAYER for *Ascension* day.

GLorious and gracious Redeemer, Lord Jesus Christ, who humbledst thy self, and didst become obedient to death, even the death of the Cross, and therefore thy Father highly exalted thee above the grave in thy Resurrection, above the Earth in thy Ascension, above the Heavens in thy Session at his right hand, and then he gave thee a Name above all names, that at the Name of Jesus every knee should bow, both of things in Heaven, and in Earth, and of things under the Earth: I humbly bow the knees, not only of my body, but of my heart and soul also unto thee. I never hear of thee, or remember, never think, or speak of thee, but with greatest reverence and love that heart can conceive, or tongue express. I admire the mystery of thine incarnation; I tremble at the horror of thy Passion; I adore the power of thy Resurrection, and I triumph in the glory of thine Ascension. My God and my Lord, make me thine as thou art mine. Thy birth was my life, thy life my merit, thy death my ransom, thy resurrection my delivery out of the prison of death, (where thy Father laid thee up for my debt) thy ascension my assurance, and taking possession of an *incorruptible and undefiled inheritance reserved in the Heavens*. O Saviour, if thou haddest not been born, I had never been born *anew*; if thou hadst not *died* for my sins, I had *died* in my sins:

sins: if thou hadst not *risen from the dead*, my
 soul might have been with thee in *Paradise*,
 but my body should not have rested in hope
 neither should I have ever *seen God in my flesh*.
 If thou hadst not *ascended*, I might have been
 freed from *Hell*, but I should never have had
 a *place prepared* for me in *Heaven*. O Lord,
 when thou camest to us on *Earth*, *John* was
 thy Forerunner, but thou wert my Fore-
 runner in thy return into *Heaven*. *John*
 prepared the way before thee on *Earth*: but
 thou preparedst a way before me into *Hea-*
ven. That way, and those regions in the air
 which *Lucifer* defiled and cursed by his fall
 through them from *Heaven*, thou hast cleansed
 and blessed by thy marching triumphantly
 through them into *Heaven*. O blessed *Creator*
 and *Repairer* of *Nature*, in thee not only all the
 kindreds of the *Earth*, but all *Creatures* under
 the cope of *Heaven* are blessed; and therefore
 they sigh and groan together with us, desiring
 fervently thy second coming. The *Earth* was
 blessed and sanctified by thy birth and thy
 treading upon it: The water by thy descend-
 ing into the River *Jordan* at thy Baptism, and
 walking on the Seas. Now the *Air* likewise
 and *Fire*; expected an honour and blessing
 from thee; and both received it; the *Air* by
 thy *Ascending* through it; the *Fire* by sending
 down the *Holy Ghost* in the likeness of fiery clo-
 ven Tongues. O Lord my Redeemer, how excel-
 lent is thy Name in all the World! *Creatures*
 without voice praise thee, as the *Heavens* and
Earth: without understanding know thee, as
 the

the Star that lighted the Sages to thee: without will obey thee, as *Winds and Seas*: without ears hearken to thee, as the fig-tree which thou cursedst, and it withered: *without natural affection* bemoan thee, as the stones that clave, the veil that rent, the earth that quaked at thy passion: without will voluntarily offer thee service, as the *Fox* to bear thee, the *Dove* to manifest thee, the *Fish* to discharge thee, the *Sun* to hide thine ignominy among men, and here the *Cloud* to veil thee from mortal eyes, and transport thee into Heaven. O Lord my Redeemer, how excellent is thy Name in all the World! who makest the light thy garment, the Angels thy messengers, the air thy race, the clouds thy chariot, and flyest upon the wings of the wind into Heaven; Thou art ascended up on high, thou hast led captivity captive. In thy Passion thou wast Deaths death, and killedst it: in thy burial, thou wast the Graves grave, and destroyedst destruction; and now in thy Ascension thou conqueredst conquest it self, and ledst captivity captive, and receivedst gifts for men, for the whole Church, and every believer. O Lord, bestow these gifts liberally upon me, that I may grow in grace and the knowledge and love of thee. This day thou liftedst up thy body from the earth; lift up my heart from it. This day thou transportedst thy body to Heaven, transport my desire thither. This day thou settledst thy self in thy Throne, at the right hand of thy Father; fix my thoughts and settle mine affections on thee in Heaven, and on Heaven for thee, Amen.

The

The Feast of the *Coming down* of the
HOLT GHOST.

Or

Whitsundays Devotion.

The ground of this Feast,	{	In the Old	{	Prophecies.
		Testament		Types.
				Promises.
		In the New the		Performance of <i>send- ing the holy Spirit.</i>

P A R A L L E L.

Prophecy.

I will poure out of
my spirit upon all
flesh, and your
Sons & Daughters
shall prophecy, &c.
Joel 2. 28.

History.

THESE are not
drunken as ye sup-
pose, *Acts 2. 15.*
This is that which
was spoken by the
Prophet Joel, *V. 16.*
And it shall come to
pass in the last days,
that I will poure out
my spirit upon all flesh,
Ver. 17.

Type.

He took up the man-
tle of *Elijah*, that fell
from him, and when
the sons of the Prophets
saw him, they said, *The
spirit of Elijah doth rest on
Elisha, 2 Kings 2. 13.*

Accomplishment.

And they were
filled with the holy
Ghost, &c. *Acts*
2. 4.
God sent the spi-
rit of his Son into
your hearts, *Gal.*
4. 6.

PARALLEL.

Promise.

Performance.

YE shall be baptized
with the holy Ghost
within these few days,
A^{cts} 1. 5.

THEY were filled
with the holy
Ghost, &c. A^{cts} 2.
4.

He shall baptize you
with the holy Ghost,
and with fire; Mat. 3.
11.

There appeared to
them cloven tongues
like fire, and it sate
upon each of them
A^{cts} 2. 3.

These signes shall
follow them that
believe, they shall
speak with new
tongues, Mar. 16. 17.

And they began to
speak with other tongues
as the Spirit gave them
utterance, A^{cts} 2. 4.

The HYMN for Whitsunday.

Wherein
is expres-
sed the
holy
Ghosts

a 1. Sending.
b 2. Coming down.

In general, { c Creation.
d Renovation.
In spe- { e Inhabitation.
cial, { f Inspiring Ministers.
g Inclining the minds
& wills of the people.

O Lord, how manifold are thy works! In wisdom hast thou made them all: the Earth is full of thy riches, Psalm 104. 24.

So is the great and wide Sea also, wherein are things creeping innumerable, both small and great Beasts, Ver. 25.

These wait all upon thee, and thou givest them their meat in due season, Ver. 27.

(a) Thou sendest forth thy Spirit: They are (b) created, and thou (c) renewest the face of the Earth, Ver. 30.

Thou hast ascended up on high: thou hast led captivity captive, and received gifts for men; yea, even for the rebellious, that the Lord GOD might (d) dwell among them, Psalm 68. 18.

He bowed the Heavens and (c) came down, Psalm 18. 9.

He

He rode upon the Cherbims, and did flye:
bedid even flye upon the wings of the wind, V. 10.

The Lord gave the Word: great (f) was the
company of Preachers (or of them that published
it) Psalm 68. 11.

The People shall come (g) willingly in the
day of thy power (or at the time of thy assemblies)
in the beauty of holiness from the womb of the
morning, thou hast the dew of thy youth, Psalm
110. 3.

An EXHORTATION to obey the
motions of Gods holy Spirit.

T H E A N A L Y S I S.

- | | | | | |
|---|---|---|---|----------------------------------|
| The moti-
ves to obey
the moti-
ons of the
Spirit are | { | 1. Gods strict Commandement. | { | 1. Fountain of
grace. |
| | | 2. The Saints continual practice. | | 2. Lord of life. |
| | | 3. The spirits
excellency,
who is the | | 3. Comforter of
the Elect. |
| | | | | 4. Teacher of the
Church. |
| | | | | 4. The benefits of obeying them. |
| | | 5. The danger of resisting them. | | |

Walk in the Spirit, Gal. 5. 16.

If we live in the Spirit, let us walk
in the Spirit, Ver. 25.

Grieve not the holy Spirit of God, whereby
ye are sealed to the day of redemption, Ep. 4. 30.

Quench not the Spirit of God, 1 Thes. 5: 19.
 Ye stiff-necked and uncircumcised in the heart and ears, ye do always resist the holy Ghost, Acts 7. 51.

2 Practice
 of Saints.

There is no condemnation to them that are in *Christ Jesus*, who walk not after the flesh, but after the Spirit, Rom 8. 1.

That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Ver. 4.

Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you, Ver. 9.

3 The Spi-
 rits excel-
 lency, who
 is the Spirit
 of holiness.

As many as are led by the Spirit of God, are the Sons of God, Ver. 14.

Declared to be the Son of God, according to the Spirit of holiness, Rom. 1. 4.

The Law of the Spirit of life in *Christ Jesus*, hath made me free from the Law of sin, and of death, Rom. 8. 2.

Ye have not received the Spirit of bondage again to fear; but the Spirit of (c) Adoption, whereby we cry *Abba Father*, Ver. 15.

d Grace,

They despite the Spirit of (d) Grace, Heb.

10. 29.

e Prayer,

The Spirit maketh (e) Intercession for us, with sighs & groans that cannot be expressed, Rom. 8. 26.

To one is given the Spirit of the Word of (f) Wisdom; to another the Word of Knowledge by the same Spirit, 1 Cor. 12. 8.

f Wisdom.

All these worketh one and the same Spirit, Ver. 11.

The Father of Glory give unto us the Spirit of Wisdom and Revelation in the knowledge of him, Eph. 1. 17.

The

The Spirit of (g) *Glory*, and of GOD re-
steth in us, 1 *Pet.* 4. 14. g Glory.

When the Spirit of (h) *Truth* is come, he
will lead you into all *Truth*, John 16. 13. h Truth.

Now the *Lord* is that *Spirit*; and where
the Spirit of the Lord is, there is *Liberty*, 1
Cor. 3. 17.

He that soweth to the *spirit* shall of the *Spi-*
rit reap *life everlasting*, Gal. 6. 8. 4 Benefits
of obeying
the Spirit.

Walk in the *spirit*, and ye shall not fulfil the
lusts of the flesh, Gal. 5. 16.

The fruits of the Spirit are *Love, Peace, Joy,*
&c. Ver. 22.

If ye be led by the Spirit, ye are not under
the *Law*, Ver. 18.

Whosoever speaketh against the *holy Ghost*,
it shall not be forgiven him, neither in this world
nor in the world to come, Mat. 12. 32. 5 Danger of
relisting.

Of how much sorer punishment shall he be
thought worthy, who hath trodden under foot
the Son of God, and hath accounted the blood
of the Covenant (wherewith he was sanctified)
an unholy thing, and hath done *despight to the*
spirit of grace? Heb 10. 29.

A PRAYER for Whitsunday.

I Ncomprehensible Spirit, the third person in the
blessed and glorious Trinity, who after the
Father had manifested himself to the world
in the works of Creation, and the Son in the
works of Redemption, finished in his flesh,
didest manifest thy self on this day in a
wonderful manner by the sound of a rushing
Wind, and the light of fiery Tongues; ma-
nifest

manifest thy self most powerfully and gloriously in the universal Church, by enlarging her bounds, and making up her breach; by hallowing her Assemblies, and furnishing her Pastors, and knitting the hearts of all her members in true love, the bond of perfection. Perfect the work of Sanctification in all thine Elect: manifest thy self also graciously this day, and declare thy gifts in the Tongues of the Preachers and ears of the Hearers, and the hearts of all the Congregation. Direct the mouths of the Preachers, that they may skillfully sow the seed; and open the ears, and mollifie the hearts of the Hearers, that they may receive it profitably, and bring forth the fruits of the Spirit abundantly; which are Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. O Eternal and infinite Holy Ghost, the love of the Father and the Son, who diddest descend upon our Saviour in the likeness of a Dove, without all gall, purge out of my conscience all gall of malice and bitterness, and grant that with meekness I may receive the ingrafted Word, which is able to save my soul. O boliest Spirit, eternal Breath of the Father and the Son, and former of the Word in the womb, who camest with a sound, come down upon me in the sound of thy Word preached; though not in the extraordinary gifts of Prophecy, Tongues, and Healing, yet in the ordinary graces of Faith, Hope, and Charity, the Spirit of supplication and prayer, of wisdom and spiritual understanding, of power and ghostly comfort. O heavenly

heavenly Spirit, proceeding from the Father and the Son, who descendedst from Heaven like a mighty rushing wind, throw me down to the ground in humility, and prostrate my heart and soul before thee: *Beat down all strongholds of carnal imaginations*, and worldly thoughts, resisting thy grace. Chase away all clouds of error out of my understanding: clear my will of all Fogs of noisome desires; cool and refresh me in the heat of persecution, fill the sails of my affections, and drive me speedily into the *fair haven where I would be*. O divine fire, burning continually in the hearts of the faithful, and consuming all our spiritual sacrifices, who this day diddest *descend and appear in the likeness of fiery Tongues*, be a fire in my heart and tongue, that I may be fervent in my Meditations & Prayers, and zealous in the profession and defence of thy Truth. Enlighten the darkness of my understanding, inflame the coldness of my affections, purge out the dross of my corruptions, direct me in all affaires of this life, assist me in all exercises of Devotion, strengthen me in all assaults of temptations, comfort me in all miseries of affliction, seal all the gracious promises of thy Gospel unto me, and *seal me to the day of Redemption*. So be it. Amen.

*Into my mind descend, O Dove,
Gall purge clean out of me:
With silver wings raise me above
My Saviour Christ to see.*

G R E A T
B R I T A I N S
F E A S T,

Upon the Fifth of
N O V E M B E R.

*For the happy deliverance of his
Majesty, Queen, Prince, and
States of the Parliament, from
the most traiterous and bloody
intended Massacre by Gunpowder
in the Tear 1605.*

*The ground
of the keep-
ing this
Feast, is*

1. An Ordinance of the People
of God upon the like occasi-
on, Hester 9. 27.
2. An Act of Parliament, for pu-
blick thanksgiving to almighty
God, Anno 3^o. Jacobi Reg.

P A R A L L E L.

Hester.

Act of Parliament.

I.

I.

And when *Haman* saw that *Mordecai* bowed not, nor did him reverence, then was *Haman* full of wrath. And he thought scorn to lay hands on *Mordecai* alone, for they had shewed him the people of *Mordecai*. Wherefore, *Haman* sought to destroy all the *Jews* that were throughout the whole Kingdom of *Abasbuerus*, *Hest.* 3. 5, 6.

For as much as no Nation of the earth hath been blessed with greater benefits than this Kingdom now enjoyeth: the which many malignant and divelish Papists, Jesuits, & Seminary Priests much envying, conspired most horribly, when the King, Queen, and Prince, and all the Lords, and the Commons should have assembled themselves in the upper house of Parliament, suddenly to have blown up the said whole house with Gun-powder.

2.

2.

And *Hester* said, If it please the King, and I have found favour in his sight, let

An invention inhumane, barbarous, and cruel, which would have turned to the utter

P A R A L L E L.

let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the Kings Provinces, Hester 8. 5.

utter ruine of this whole Kingdom, had it not pleased Almighty God, by inspiring the Kings Majesty with a divine spirit, to interpret some dark phrases of a Letter shewed to his Majesty, above and beyond all ordinary construction.

3.

In the thirteenth day of the twelfth moneth, when the decree drew near to be put in Execution, in the day that the enemies of the Jews hoped to have power over them, it was turned to the contrary, that the Jews had rule over them that hated them, Hester 9. 1.

3.

Upon the fifth of November, GOD miraculously discovered this hidden Treason, not many hours before the appointed time for the execution thereof.

4.

When Hester came before the King, he commanded by Letters, that the wicked device, which

4.

To the end that our unfeigned thankfulness may never be forgotten, but be had in a perpetual remembrance that

P A R A L L E L.

which *Haman* devised against the Jews, should return upon his own head, *Heb. 9. 25.*

Wherefore the Jews ordained, & took upon them & their seed, and upon all such as joined themselves unto them, that it should not fail, that they would keep those dayes according to the writing, and according to their appointed time every year, *Ver. 27.*

And that those dayes shall be remembered & kept throughout every generation, every family, every Province, and every City, *Verse 28.*

And that those dayes of Purim shall not fail from among the Jews,
nor

that all ages to come may yield praises to his divine Majesty for the same; and have in memory this joyful day of deliverance. Be it therefore enacted by the Kings most excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled; that all and singular Ministers in every Cathedral and Parish Church, or other usual place for Common Prayer, within this Realm of England, and the Dominions of the same, shall alwayes upon the fifth day of NOVEMBER, say Morning Prayer, and give unto Almighty God thanks for this most happy deliverance. And that all and every person and persons inhabiting within this Realm of England, and the Dominions of the same,

P A R A L L E L:

nor the memorial
of them perish
from their seed,
Ibid.

Then *Hester* the
Queen, the daugh-
ter of *Abibail*, and
Mordecai the Jew,
wrote with all au-
thority to confirm
this second Letter
of *Purim*, *Ver. 29.*

same, shall *always* upon
that day diligently and
faithfully resort to the
Parish Church, or Chap-
pel accustomed, or to
some usual Church or
Chappel, where the said
morning Prayer, preach-
ing, or other Service
shall be used, and then
and there to abide or-
derly & soberly, during
the time of the said
Prayers, Preaching, or
other service of GOD,
there to be used and
ministred.

As this Feast of the Jews was called *Purim*,
from the Hebrew root signifying a lot; so may
this Feast of our Kingdom be called *Purim*,
either from the Hebrew *Pur*, signifying a Lot,
because the Lot which the Popish Traitors
cast upon us, fell upon themselves; or the
Greek *πῦρ*, signifying fire; or the Latin *Py-
rius pulvis*, signifying Powder; because on
this day God delivered the King and State
from fire and Gun-powder.

For thy In-
struction
meditate
upon

{ The great and manifold dan-
gers, to which the Church
of God is subject in this
World.

For thy Com-
fort, recount

{ Gods miraculous and gra-
cious deliverances of
his Children, even be-
yond hope.

Quicken

{ Thy Loyalty by the Admoni-
tion.
Thy Thanksgiving by the
Hymn.
Thy Zeal and Devotion by the
Prayer ensuing.

THE

THE ADMONITION.

All that fear
God, ought
to abhor and
detest all
traiterous &
bloody con-
spiracies a-
gainst the
Prince and
State, be-
cause

God

Strictly forbids.
Dreadfully threatens.
Miraculously discovers.
Severely punisheth all
Treasons and Con-
spiracies.

As we see
in

1. CORAH.
2. ABSOLON.
3. ADONIAH.
4. ZIMRI.
5. Servants of AM-
MON.
6. SULLAM.
7. HAMAN.
8. Servants of the
Noble man in
the Parable.
9. JUDAS.

THE TEXTS.

God forbid-
deth conspi-
racies.

SAY ye not a confederacy, to all them to
whom this People shall say a confederacy,
neither fear ye their fear, nor be afraid, *Isa.*
8. 12.

*Touch not mine anointed, and do my Pro-
phets no harm, Psalm 105. 15.*

Why do the Kings of the Earth set them-
selves

selves, and the Rulers *take counsel together*, against the Lord, and against his *anointed*, saying, *Psalms* 2. 2.

Let us break their bonds asunder, and cast their cords from us, *Verse* 3.

Thou shalt not revile the *Gods*, nor curse the *Ruler of thy People*, *Exod.* 22. 28.

Detract not from, or curse not the King, no not in thy thought, *Eccles.* 10. 20.

Thou shalt break them with a rod of Iron, *Threatneth* and dash them into pieces like a Potters vessel, *Psalms* 2. 9.

Take counsel together, and it shall *come to nought*; speak the word, and it shall not stand, for God is with us, *Isa.* 8. 10.

They shall fret themselves, and curse their King, and they shall *look upon the Earth*, and *behold trouble and darkness*, dimness of anguish, and they shall be driven to darkness, *Verse* 8. 22.

The Lord is known by the judgment which he executeth, the wicked is *entrapped in the works of his own hands*, *Psalms* 9. 16.

These things hast thou done, and I kept *Discovereth* silence, but I will reprove thee, and *set them in order before thine eyes*, *Psalms* 50. 21.

The Bird of the Air shall *carry the voice*, and that which hath wings shall *tell the matter*, *Eccles.* 10. 20.

Now *Corah*, *Dathan*, and *Abiram* rose up *Punisheth* before *Moses*, with certain of the Children of *as we see in* Israel, two hundred and fifty Princes of the Assembly, famous in the Congregation, Men of *renown*, *Numb.* 16. 2.

And

The Feast on the fifth of

And they gathered themselves against *Moses*, and against *Aaron*, &c. *Verse 3.*

And the Earth *opened her mouth and swallowed them up*, and all their houses, and all that appertained to *Corah*, and all his goods; *Verse 32.*

Absolon.

Absolon sent spies over all the Tribes of *Israel*, saying, as soon as you hear the sound of the trumpet, then ye shall say, *Absalon* reigneth in *Hebron*, 2 *Sam.* 15: 10.

And *Absolon* rode upon a Mule, and the Mule went under the thick boughs of a great Oak, and his head caught hold of the oak, and he was taken up between the Heaven and the Earth, and the Mule that was under him went away, 2 *Sam.* 18: 9.

And ten young men that bare *Joabs* Armor, compassed about, and smote *Absolon* and slew him, *Verse 15.*

Adoniah.

Adoniah the son of *Haggith*, exalted himself, saying, *I will be King*, and he prepared Chariots, and horsemen, and fifty men to run before him, 1 *Kings* 1: 5.

And he conferred with *Joab*, and with *Abiathar* the Priest, and they following *Adoniah*, helped him, *Verse 7.*

And King *Solomon* sent by the hand of *Benaiah* the son of *Jeboiada*, and he fell upon *Adoniah* that he died, 1 *Kings* 2: 25.

Zimri.

Zimri went in and smote *Elah*, and killed him, and reigned in his stead, 1 *Kings* 16: 10.

And the people that were encamped heard say, *Zimri* hath conspired, and hath also slain the King. Wherefore all *Israel* made *Omri* the

the Captain of the host, King over Israel that day in the Camp, *Verse 16.*

And *Omri* went up from *Gibethon*, and all Israel with him, and they besieged *Tirzah*, *Verse 17.*

And it came to pass when *Zimri* saw that the City was taken, that he went into the Palace of the Kings house, and burned the Kings house over him with fire, and dyed, *Verse 18.*

The Servants of *Ammon* conspired against him, and slew the King in his own house, *2 King 21. 23.* The servants of Ammon,

And the people of the Land slew all them which had conspired against King *Ammon*, *Verse 24.*

Sullam the son of *Jabesh* conspired against *Sullam*, *Zachariah*, & smote him before the people, and slew him, and reigned in his stead, *2 Kin. 15. 10.*

Menahem went up from *Tirzah*, and came to *Samaria*, and smote *Sullam* the Son of *Jabesh* in *Samaria*, and slew him, and reigned in his stead, *Verse 14.*

Harbonah one of the Chamberlains said before the King, Behold also the Gallows fifty cubits high, which *Haman* had made for *Mordecai*, who had spoken good for the King, standeth in the house of *Haman*: And the King said, Hang him thereon. So they hanged *Haman* on the gallows that he had prepared for *Mordecai*, *Either 7. 9. 10.* Haman

A certain Noble man went into a far Country, to receive for himself a Kingdom, and to return, *Luke 19. 12.* The servants of the Noble man

But his Citizens hated him, and sent a mes-

sage after him, saying, We will not have this man to reign over us, *Verse 14.*

Those mine Enemies which would not that I should reign over them, bring hither, and slay them before me, *Verse 27.*

Judas.

Men and Brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of *David*, spake before concerning *Judas*, which was guide to them that took Jesus, *Acts 1. 16.*

Now this man purchased a field, with the reward of iniquity, and falling head-long, be burst asunder in the midst, and all his bowels gushed out, *Verse 18.*

THE

THE HYMN.

Wherein
the Church

- | | | |
|---------------------------|---|---|
| {
a
b
c
d
 | {
1.
2.
3.
4.
 | 1. Describeth her great and imminent danger. |
| | | 2. Ascribeth her deliverance to God only. |
| | | 3. Declareth Gods justice upon her Enemies, in bringing the evil upon them which they intended against her. |
| | | 4. Prayeth for |
| {
e
f
g
 | {
The advancement of Gods glory.
The Protection of his children.
The confusion of his and her Enemies. | |

IF the Lord himself had not been on our side, may Israel now say; If the Lord himself had not been on our side, when men rose up against us, Psalm 124. 1.

They had swallowed us up quick, when they were so wrathfully displeased at us, Verse 2.

b But praised be the Lord, who hath not given us a prey to their teeth, Verse 6.

Our soul is escaped even as a bird out of the snare of the fowler, the snare is broken, and we are delivered, Verse 7.

Our help standeth in the Name of the Lord, which hath made heaven and earth, Verse 8.

Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord, Ps. 20. 7.

Z 2

They

The Feast on the fifth of

They are brought down and fallen, but we are risen and stand upright, Verse 8.

They that put their trust in the Lord, shall be even as Mount Sion, which may not be removed, but standeth fast for ever, Psalm 125. 1.

The hills stand about Jerusalem, even so standeth the Lord round about his people, from this time forth for evermore, Verse 2.

c God is a righteous Judge, strong, and patient, and God is provoked every day, Psal. 7. 12.

If a man will not turn, he will whet his sword, he hath bent his bow and made it ready, Vers. 13.

He hath prepared for him the instruments of death, he ordaineth his arrows against the persecutors, Verse 14.

Behold, he travelleth with mischief, he hath conceived sorrow, and brought forth ungodliness, Verse 15.

He hath graven and digged a pit, and is fallen into the destruction which he made for others, Verse 16.

For his travel is come upon his own head, and his wickedness is fallen upon his own pate, Verse 17.

* Heathen.

The (Papists) are sunk down in the pit which they made, in the same net which they hid privily, is their foot taken, Psalm 9. 15.*

The Lord is known to execute judgement: the ungodly is trapped in the works of his own hands, Verse 16.

All thine enemies, O God, shall feel thy hand, thy right hand shall find out them that hate thee, Psalm 21. 8.

Thou Lord shalt make them like a fiery oven in time

Novembers Devotion.

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time of thy wrath, the Lord shall destroy them in his displeasure, and the fire shall consume them, Verse 9.

Their fruit shall be rooted out of the earth, and their seed from among the children of men, V. 10.

For they intended mischief against thee, and imagined such a device as they were not able to perform, Verse 11.

d Up, Lord, let not man have the upper hand: Let the misbelievers be judged in thy fight, Psal. 9. 19.

c Save, Lord, and hear us, O King of heaven, when we call upon thee, Psalm 20. 9.

Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power, Psalm 21. 13.

f Remember, O Lord, the Children of Edom in the day of Jerusalem, how they said, Down with down with it, even to the ground, Psal. 137. 7.

O daughter of Babylon which art to be destroyed, happy shall he be which rewardeth thee as thou hast served us, Verse 8.

For the Lord hath pleasure in his people, and helpeth the meek-hearted, Psalm 149. 4.

Let the Saints be joyful with glory, let them rejoyce in their beds, Verse 5.

Let the praises of God be in their mouth, and a two-edged sword in their hands, Verse 6.

To be avenged of the mis-believers, and to re-Heathen. buke the Idolatrous Pcople, Verse 7.

To bind their Priests in chains, and their Je-Kings. suits with links of Iron, that they may be avenged of them, as it is written: Such honour have all his Saints, Verse 8, 9.

Potentates.

THE PRAYER.

L Et every one that *breatheth* in these Realms, and gaspeth after the pure Springs of the water of life, sing eternal praises to the God of our salvation, for the miraculous preservation of our Church and State from the *vault of destruction, and breath of dissipation and confusion* wherewith the King, Queen, Prince, Nobles and Commons (to have been as upon this day assembled in the House of Parliament) should have been in a *mist of darkness, and cloud of powder*, blown up with an horrible thunder clap into the trembling air. *Cursed be the wrath of traiterous Papists, for it was fierce, and their rage, for it was cruel, nay furious, nay monstrous, and prodigious; to cut off the root, and all the branches at one blow, to remove and overthrow the foundation of Religion and Policy with one lift, to offer up the Royal Stem, and the flowr of all the Nobility and Gentry, the Lords Spiritual and Temporal, the Bishops, Earls, Barons, Judges, Knights and Burgesses, as a* * *Holocaust to the Moloch of Rome: Had not thy Providence, O Lord, overshadowing their wisdom, and thy power overreaching their strength, and conquering the power of man, discovered and defeated this hellish stratagem of the Prince of darkness, and Miners of Antichrist, we had seen the dreadful Image of that last and terrible day, when the Son of Man shall descend in flaming Fire, to*
ready

* Whole
 burnt-offerings.

render vengeance to them that know not God, and obey not the Gospel : we should have heard low-der out-cries, and lamentations, than the mournings of *Hadadrimmon* in the valley of *Megiddo*. When soveraign Majesty and Ecclesiastical and Civil authority, and publick Justice, and all the honour, dignity and power of the Kingdom should have layen in the dust, or floated in the Air. When they, who alone could have set order in such a dismal confusion, should have been all on the sudden swept away. When the blame of so horrible a massacre should have been laid upon the most zealous Professors of the truth. When the Popes Bulls should have been fixed upon the gates of our chiefest Cities, exposing the lives and estates of all (that had not this mark in their forehead) to spoil, ruine, and destruction. How would Atheists, Papists, bankrupts, and all kind of male-contentents *have made havock* of all things. How would they have triumphed in the downfal, and danced in the ashes of the Church and Commonwealth ? how soon would they have turned this most flourishing Island into a desert ; *our ancient River, the River Thames*, into the *dead sea* ; our land into *Aceldama*, a *field of blood* ; our strongest towers, and most magnificent buildings, into a *Babel* of confusion ; our chief Cities into *Golgatha's*, places of dead mens skulls ? O let it not be told in *Gath*, nor published in *Askalon*, lest the Heathen and Infidels abhor the name of our Nation, that bred up such Vipers : or blaspheme the holy profession of Christians for their sakes. Or if

The Feast on the fifth of

the report of such a crying or rather thundering sin cannot but be heard to the uttermost parts of the Earth: let the Authors and Actors be descried to be no right Believers, but Hereticks and Miscreants; no servants of Christ, but Factors for Antichrist: and let the Turks, and Moors, and Indians, and all Pagans, together with seduced Papists in the world know, that thou, O Lord, *whom we worship in spirit and truth*, didst miraculously detect, and graciously prevent this bloody design, entrapping the wicked devisers in the *work of their own hands*, and taking the incendiary in his own train. *The waters saw thee, O God, the waters saw*, and swelled against the proud Spanish Fleet: the winds saw thee, O God, the winds saw thee and furiously blustered at it, and *both winds and seas obeyed thee* in dissipating and overwhelming it in the narrow seas. And now the fire and powder saw thee, O God, and it flew in the eyes and faces of them, that would have put out all the eyes of this Island, and defaced the whole beauty of this Kingdom for ever. Death *received the word*, and destruction observed Law: and confusion it self kept order, in blowing up their Estates, and carrying up their quarters, and fixing them for a terrour to all Jesuited traitors over that house, and in the very place, whither they would have with Gun-powder sent up all the principal *Members* of our body politic. Every eye may now see that dreadful judgment denounced in thy Word, fallen upon the eyes that waited for the destruction of our *Church* and

and Common-wealth. *The young Ravens of the valley peck at them: and the Fowls of Heaven have eaten them.* Thus hast thou hitherto fought for thine anointed and thy dearest Spouse, and thou art still the same God, with whom there are *issues even out of death* it self. Wherefore we beseech thee, set our affiance in thee, and fasten our love more and more unto thee. Imprint the memory of this wonderful deliverance in our hearts, and the hearts of our seed, with a point of a Diamond, that the *Children that are yet unborn*, may in succeeding ages praise thee for it. Give us a sight and sence of our *crimson and scarlet* sins, that brought us so near even to the brink of so *bloody* destruction, and utter desolation; and open the eyes of the *Seers of Israel*, that they may *in this our day*, look to those things that belong to our peace: and prevent the danger, and hinder the growth of that Romish Weed, which if it be not cut off by the execution of wholesom Laws (in that kind provided) in time will overrun the garden of thy Spouse, and destroy all her *pleasant plants* and flowers. Stir them up seriously to consider, that though the *match* by thy Providence be taken out of the *hands of the Traitors*, that the danger is not yet past: but that they must *follow the train*, and search the *lowest and darkest corners of the Vault*, and digg into the *barrels of powder*, and finding that it was digged out of the *Rock and foundation of the Jesuits Trent-faith*, that they ought to bend all their forces, and by arms and laws suppress it. and keep out the grand enemy of the

the truth and our peace, that he never get footing in this Kingdom. Let no such mists of fair glosses and pretences be cast before their eyes, but that they may clearly see, that the Bishop of Rome is the *engineer of these works*, Jesuitical persuasions and Doctrines are the *train*, disloyal hearts the *vaults*, seditious counsels and practices, the *powder*; the Idolatrous blind zeal, *is the fire* that hath heretofore, and is alwayes ready to set all Kingdoms and States professing the truth of the Gospel in a combustion. Discover, O Lord, more and more the *man of sin*, and make him seem as odious to us, as he is abominable in thy sight. After their temper, or *spue* them out of this Kingdom, who are *neither hot nor cold* among us. O let the joyful Mattens on our fifth of November, and the doleful Even-song on theirs, convince the consciences of all Enemies of the truth that thou mightily *supportest* the frame and fabrick of our Sion; but hast *pulled down the floor*, and wilt in due time the walls of their Babylon.

See the book
entituled,
The doleful
Even-song.

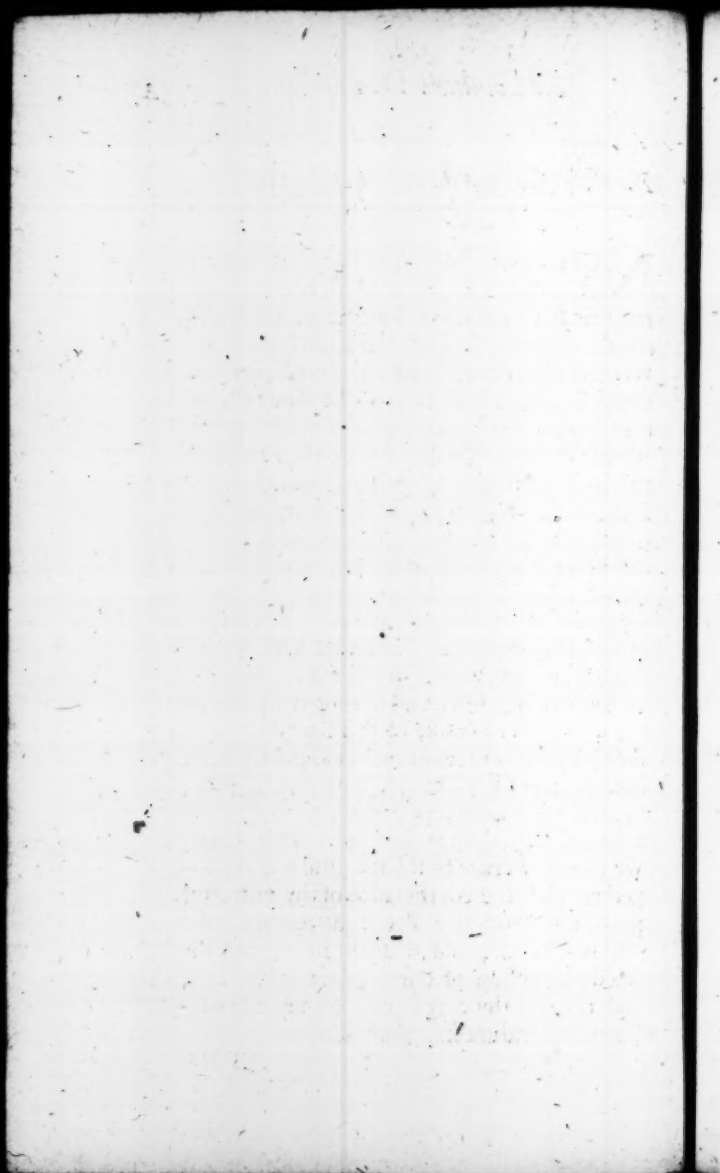
The close out of Scripture.

Judg. 5. 31. *So let thine Enemies perish, O Lord, but let them that love thee be as the Sun when he goeth forth in his strength.*

The Thanksgiving of the Church of England , set forth by authority.

Not unto us, O Lord, not unto us, but to thy Name be ascribed all honour and glory in all Churches of the Saints , throughout all generations. For thou Lord hast discovered the snares of death , thou hast broken them, and we are delivered ; be thou still our mighty Protector, and scatter our cruel enemies which delight in blood, infatuate their counsel; and root out that Babylonish and Antichristian Sect , which say of Jerusalem, down with it, down with it, even to the ground : and to this end, strengthen the hands of our gracious King, the Nobles and Magistrates of the land , with judgment and justice, to cut off these workers of iniquity, whose Religion is rebellion, whose Faith is faction , whose practice is murdering of souls and bodies , and to root them out of the confines and limits of this Kingdom, that they may never prevail against us, and triumph in the ruine of thy Church. And give us grace, by true and serious repentance , to avert these and the like judgments from us. This, Lord, we earnestly crave at thy merciful hands , together with the continuance of thy powerful protection over our dread Sovereign , the whole Church, and these Realms , and the speedy confusion of our implacable Enemies, and that for thy dear Sons sake our only Mediator and Advocate, *Amen.*

THE



THE
PRACTICE
OF
EXTRAORDINARY
DEVOTION:

Consisting in the Religious obser-
vation of FASTS,

PUBLICK and PRIVATE.

PART 2. SUPPART 2.

By *Daniel Featly*, Doctor in Divinity.



Printed in the year 1675.

THE

PSA OFFICE

OF

EXTRAORDINARY

REPORTS

Containing in the Religious office
of the State

OFFICE and PRIVATE

REPORTS

of the State

OF THE
STATE

OF THE STATE

PAR T. 2. SUPPART. 3.

The Christian F A S T S
Devotion.

Of F A S T S in general.

There is a three-fold Fast :

3

1. Fast from sin.
2. Fast for sin.
3. Fast against sin.

THE Fast from sin ought to be perpetual. The Fast for sin is extraordinary, upon special occasions, to avert some dreadful judgment, or to avoid some imminent danger. The Fasts against sin ought to be more frequent: and according to the customs of the ancient Church, and the present practice of the Church of England,

they are { Weekly, on the Fridays.
Monethly, on the Holy-day Eves.
Quarterly, in the Ember-weeks.
Yearly, in the Lent.

THe doctrine of Fasting hath met with errors and superstitions on both hands: Some ascribing too much to it, and placing the immediate and principal worship of God in it: some ascribing too little, and making it

it no matter of Religion at all: some superstitiously observing; and others out of a contrary superstition, scrupulously declining the observation of all Fasts appointed by the Church. To steer thy judgment in a middle course between these rocks on both sides, conceive thus of the nature of Religious acts, the several kinds of Fasts, and the use thereof.

A religious Act or Work may be taken:

1. **I**N a larger sence, for any work commanded by Christian Religion; in which sence all the duties of the second Table may be called religious acts, or works, as well as the first.

2. In a more restrained acception for such works and acts in which Religion properly taken for the worship of God consists: and these are of two sorts,

1. Principal, as } Believing in God.
Praying, and the like.

2. Accessary, serving as helps or preparations to the principal:

as } 1. Watching.
2. Fasting, and the like.

Fasting is not to be esteemed such an act of Religion, as wherein principally and immediately

mediately we worship God (as the Apostle teacheth) *consisteth not in meats and drinks*, neither in feasting or fasting. And *Tertullians* censure is observable. *He that worshippeth God by meats, or placeth worship in them, is not far off from making his belly his god*: yet it may be truly called, not only a good work, but also a religious; *id est*, a work commanded by Religion, and tending to Religion, as a preparation and help thereunto.

Rom. 14. 17.
Qui Deum
per escas
colit, propè
est ut Deum
ventrem ha-
beat.

*There are divers kinds of Fasts; but
they may be reduced to two,
viz.*

1. **T**HE Spiritual or Metaphorical, whereof we read, Isa. 58. 6. *Is not this the Fast that I have chosen, to loose the bonds of wickedness? &c.* This abstinence of the soul from the *forbidden fruit* of sin, though it may be termed a Fast, in regard of the restraint of our carnal appetites, which as greedily desire sinful objects, as the stomach doth meat: yet is it indeed in another respect a Feast, as *Solomon* calleth it, Prov. 15. 15.

2. Corporal or proper, when we abstain from bodily sustenance; and this is two-fold:

- 1. Constrained & involuntary; when we want stomach to meat, as in sickness. Meat for our stomach, as in famine.
- 2. Voluntary or deliberately undertaken.

SUBDIVIS. I.

A voluntary Fast, wherein we abstain from meat, though we could and might otherwise eat, is

Three-fold :

1. **M**edicinal, when we forbear all meat, or certain kinds of meats or drinks for a while, for the preventing of some sickness, or recovering our health.
2. Civil, when some kind of meat or drink is forborn for the profit of the Common-wealth.
3. Religious, when our abstinence is for holy and religious ends (afterwards expressed.)

SUB-

SUBDIVIS. 2.

Religious Fasts are :

PRIVATE, of which see
hereafter.

Publicke, such as are
commanded by pub-
licke authority: and
these are

Either

Extraordina-
ry, as in time
of Famine, War
or Plague; of
which see For-
mes set forth
in the Year
1625. as also
1626. & 1628.
by his Maje-
sties authority.

either

Ordinary, as
Lent, and Em-
bers, and the
like.

Of the use of Religious Fasts.

THE right use of Religious Fasting, consists,

- In the
1. Manner; if it be sincere, not Hypocritical.
 2. Measure; if it be moderate, as our health will permit.
 3. End; which must be

1. To tame and subdue the flesh. Such was Saint Paul's Fast, 1 Cor. 9. 27. *I beat down my body, and bring it into subjection.*

2. To testify our humiliation, and sorrow for our sins, and to avert some fearful judgment: Such was the Ninivites Fast, Jonah 3. 5. *So the People of Nineveh believed, and proclaimed a Fast, and put on sackcloth, from the greatest of them, even to the least.*

3. To quicken Zeal and Devotion, and thereby obtain some spiritual or temporal blessing. Such was Hannah's Fast, Luke 2. 37. *She departed not from*

from the Temple, but served God with Fasting and Prayer night and day: And the like was Queen Hesters Fast, *Hest.* 4. 16.

Of the abuses in Fasting.

THe abuse of a Fast likewise is seen.

1. Manner; if we abstain from one kind of meat and feed daintily on another, forbear one meal, and glut our selves another: See hereof a learned discourse lately printed, intituled

The EPICURES FAST.

In the { 2. Measure; if we continue Fasting so long, that we much thereby impair our strength, or endanger our health; and for this holy *Basil* is by some of the Ancients taxed, and *Simon Stylites*; and *Marana* and *Cyra*, two Religious Matrons, deserve much more to be reproved: who (if *Theodore*t may be believed) held out a Fast full forty dayes; unless we say, it was miraculous. Hist. Eccl. c. 26.

3. Cause or end; if we keep a Fast to satisfy or merit thereby, as Papists do; or to colour any wicked design, as *Jezebel* did: or we abstain from certain kinds of meats, out of an opinion or erroneous

scruple of conscience, that such meat is of it self unclean, as the *Tatians* and *Encratites* did, or that it is now forbidden in the time of the Gospel as it was under the Law, as some Judaizing Christians falsely conceive at this day.

OF THE L E N T F A S T.

*Tertul. pr-
script. adv.
hereticos, c.
3. Ex perso-
nis proba-
mus fidem,
an ex fide
personas?*

IF that golden rule of *Tertullian* might take place, viz. *To judge of men by their Faith, and not of Faith by men*, all our heat of disputation about the keeping of Lent Fasts, would soon be turned into fervour of Devotion. For setting aside the authority of some great *Magisters in Israel*, whose opinion overwayeth the judgments of many, what is there in the constitution or observation of the Lent Fast in *England*, that may trouble the conscience, or stagger much less subvert the Devotion of any religious mind?

If the Christian Magistrate, Civil or Ecclesiastical, or both jointly, may appoint extraordinary dayes of pensive humiliation (as these profess they may) why not as well ordinary? if upon uncertain occasion, why not upon certain? if upon various dayes, why not upon set and fixed? if weekly, why not yearly?

ly? if for the preventing, or averting a temporal judgment, why not much more for the removing a spiritual? Christian liberty may stand as well with the one as the other: and God forbid that any obedient child of the true Church, should dream of any such Christian liberty, as shaketh off the yoke of obedience to our lawful Superiours in Church or Common-Wealth. The holy Apostle Saint Paul, who standeth most for Christian liberty, yet enjoyneth *obedience to them that have the oversight of us in the Lord; and subjection in general to all higher powers.* They themselves who stand at a bay with our Church about Lent, and Embers, and Eve-Devotions, and Fasts, press with much vehemency the examples of publicke extraordinary Fasts, enjoyed by authority in the Jewish Church: neither can they alledge any colourable reason, why the ordinary Iet Fast (of the fift and seventh moneth) kept in that Church, mentioned by the Prophet Zachary, should not serve as well for precedents to us as the other. Doubtless as that Myrrh is more precious, which drops from the tree of its own accord, than that which runneth after pricking or incision: so those Devotions are more kind and pleasing to God, which love and a desire of growing in spiritual grace move us to, than such as present necessity, and horreur of imminent judgments extort from us. *Never to seek after God save only when either the crib, or the whip doth constrain, where brutish servility, and a great derogation to that which is most predomi-*

Gal. 5. 13.

Phil. 2. 12.

Heb. 13. 17.

Rom. 13. 7.

Zach. 7. 5.
Plin. Nat.
Hist. lib. 12.
c. 15. Su-
dant sponte
priusquam
incidantur
stacten. cui
nulla pra-
fertur.

Eccles. Polle.
lib. 5. c. 72.

nant in man: if it had not sometime a voluntary access to God, and of conference (as it were) with him; all these inferior considerations laid aside. In which sequestration, for as much as higher cogitations do naturally drown and bury all inferior cares: the mind may as well forget natural, both food and sleep, by being carried above it self, with serious and heavenly meditations, as by being cast down with heaviness, drowned and swallowed up with sorrow.

None but such as are bred up in the School of Atrius, will simply oppose *stata jejunia*, or set-Fasts. Admit then (as consequently to their own tenets they must) that it is in the power of the Governors of the Church, to ordain a new Lent-Fast: why is it not alike in the power of the same Church to establish the observati-
*on of the Lent, if not brought into the Church by the Apostles themselves, who (as the Au-
 thor of the Tripartite History truly observeth)*
*Intended not to enact Laws of Fasts or Feasts, but
 to plant Faith, and preach a godly life, and an
 holy and heavenly conversation: yet by their im-
 mediate Successors? For Ignatius, Saint Johns
 Scholar, in the Epistle to the Philippians
 (acknowledged to be his, by learned Prote-
 stants as well as Romanists) writeth thus of
 the Lent Fast; Neglect not the keeping of Lent:
 For it hath in it a resemblance or imitation of
 Christs conversation. From Ignatius, Clement
 might borrow it, and insert it into the num-
 ber of Apostolike constitutions (if that Cle-
 ment lived after Ignatius, as Videliuſ contend-
 eth) or Ignatius might take it from him, if the
 Author*

Trip. Hist.
 9. Mens A.
 postolorum
 fuit non de
 diebus Fe-
 stis sancire,
 sed prædica-
 re bonam
 conversationem & pie-
 tatem.
 In Ignat. ex-
 ercit. 1.
 l. 5. c. 12.

In Ignat. ex-
 ercit. 1.

Author of that book of Apostolike Canons, were the ancient *Clemens* mentioned in Saint *Pauls* Epistles. Howsoever *Anastasius Nicenus*, *Quest. 77.* in his book of Questions on the Scripture, alledgeth such a fragment of an Apostolical constitution.

It is true, which Saint *Augustin* writeth, That neither Christ nor his Apostles precisely defined on what days we ought to fast, and on what days we ought not, but they left it to the discretion of the governours of the Church to set them down; who have done it with much variety. To which point *Irenaus* and *Socrates* speak so fully, that I marvel how Cardinal *Bellarmin* and other Romanists, versed in antiquity, can reconcile their judgments with their learning: who make Lent Fasts, as it is this day observed in the Roman Church, a divine sanction, and an Apostolike tradition, binding all Churches to the like observation, Were it so, there could not have been that variety in the keeping Lent Fast in the primitive Church, whereof both *Irenaus*, *Socrates*, and other ancient Writers beyond exception give us notice. *Irenaus* in his Epistle to *Victor*: There is not only a question about Easter-day, but also about the manner of Fasting (before it.) For some say we ought to fast one day, some two, some forty (reckoning the night hours into the day.) This variety began not in our time, but long before us, in the days of our Ancestors, who kept not exactly the custom of them, that in simplicity and after a private and peculiar manner, or by private authority delivered it to posterity.

So-

Epist. 86.

Quibus diebus oporteat
jejunare &
quibus non
oporteat
praecepto
Domini vel
Apostolorum non
videtur definitum, &c.

Citat. ab Eusebio. l. 5. Eccl. Hist.

την ἑβδ-
 ομήντην
 ἡμέραν
 c. 21.

Socrates, in his fifth book of Church-story, accordeth with *Irenaeus* in setting down the diverse observing of the Lent fast.

At Rome they fast three weeks before Easter (save only on the Lords days, which are exempted from the Fast.) In *Illyria* and all Greece, and *Alexandria*, they begin their Fast six weeks before Easter, and they call this time τεσσαρακοσόν, A Fast of forty days, or Lent. Some begin their Fast seven weeks before Easter: and although they sometime intermit their Fast, and in all fast but fifteen days, yet they call it the forty days, or Lent Fast. Neither is there a difference only in the number of days, but in the manner of abstinence also. For some eat no living creature this time, others eat fish only, others fish and fowl, because the fowl as fish were made of the water: some feed upon dry bread only, others eat not a bit of bread, some abstain from all hard fruit, and from eggs. Hereupon he inferreth, that the Apostles in these things, left all men free, and that this variety proceedeth from the several Governours of each Church, establishing such order herein, as they thought good. *Sozomen* in his seventh book, noteth the like variety in the keeping Lent. And *Alequinus* maketh mention of a three-fold Lent. First, of eight weeks kept by some East-ward People. Secondly, of seven weeks kept in all Greece. Thirdly, of six weeks kept in the Roman Church. Doctor *Filsack* the *Sorbonist*, out of the Council of *Tribur*, cap. 7. and *Burchard*, l. 6.

την ἑβδ-
 ομήντην
 ἡμέραν
 c. 21.

Epistol. ad
 Card. Mag-
 derat. 70.

Part. 10. c.
 130.

J. 6. c. 7. and *Ivo Carnotensis*, and *Beda* in his Penitential, bring in evidence of three several Lents in the year, observed in *France* and *England*; of which the Lent before Easter was called the great Lent.

Out of which various observations of Lent in the primitive Church, as the error of the Papists is discovered, who enforce their Lent as an Apostolicke Tradition, to be kept under pain of damnation; so also their ignorance is decried, who misconceive our Lent to be a meer Romish device, or Popish Tradition.

And because this opinion in many (otherwise well-affected to religious Fasts) is like the Colloquintida, that turneth their stomach against the wholesome food of their soul, provided for them in the Lent: I desire them, as they tender the improvement of their Devotion by religious Fasting, to consider seriously, both how weak, and how false an exception it is.

First, how weak it is; For if it were granted, that in latter ages we in the Western Church had received from *Rome*, the Lent Fast, together with the Scriptures, Sacraments, and Ordinantion of Priests and Deacons: Must we therefore cast all these away, because we received them from so bad a hand?

Let the Church of *Rome* be held a schismatical or heretical Church, the *Whore of Babylon*, that hath dyed her garments scarlet red in the blood of the Saints: yet I know no law

law of God or man, forbidding us to accept, even from her, a sacred Jewel. If she had flurred, defiled, or defaced it; we may, nay we ought to wash, rub, brighten and refine it. We may not cast *holy things to Dogs*, nor *Pearls to Swine*: but we may and ought to take holy things from Dogs, and Pearls from Swine. As we may not follow a Saint in evil, so we may follow the greatest Sinners in any thing that is good.

Now albeit the Church of Rome be very foul, and like the unclean Bird in the Poet,

Virg. *Æn.* 3.

————— *Contactu omnia fædat,*

filth all she layeth her claw on: Yet all evil is not in her, neither is all that is in her evil. And if she have any good in this kind, they have better right to it who are better, and will use it well, than she who abuseth it.

But we may spare this defence in this case. For it is most evident, that the Dedication of a Fast before Easter, called *Quadragesima*, or Lent, is by many hundreds of years more ancient than any *Romish* or *Popish* Tradition, properly so called.

I have produced already uncontrollable evidence hereof. All Churches in the first and best ages kept not Lent alike, but all kept religiously a Fast of fewer or more dayes or weeks before Easter, and they called it all *Quadragesima*, or Lent.

Hom. II.
Ephip. here.
75. juxta
lat. juxta
græc. 77.

ΟΗΣΗΤΗΣ Δ' ΕΠΙ ΜΕΝΘ ΑΜΕΙΟΡΕΤΗΣ ΕΚΟΛΩΣΑ,
Only

Only *Aërias* the Heretick, with his awkward Scholars, crossed the way of the ancients, and when they most pulled in, he let loose the reins to his carnal appetite. On Church-fasting dayes, especially the week before Easter, when with us, saith *Epiphanius*, custom admitteth nothing but lying down upon the earth, abstinence from fleshly delights and pleasures, sorrowfulness, dry and unpleasant meats, Prayer, Watching, Fasting, all the medicines which holy affections can minister: they are up betimes to provide for the belly, and when they have filled their veins so full that they swell again, they make themselves merry, and scoff at this our service (or exercise of mortification) wherein we are perswaded we please God.

Now I leave it to the discreet Christian to judge, whether it be safer and of better report, to go in this cross way of Heteroclite Hereticks, or tread in the path of the ancient Doctors of the Church: wherein we may trace some kind of Lent-Fast even from the footsteps of Christ and his Apostles. *Tertullian* saith, That our Lord in his Baptism, and Fast after it, hath dedicated or hallowed the Fast of all of us: and Saint *Basil* goeth further, he maketh Christs Fast not only a precedent for imitation; but a Law for our observation: Precious, saith he, is the number of Forty, which Christ honoured by his Fast of forty dayes, whereby it passed for a Divine Law in the World. St. *Ambrose* exceedeth in commendation of the Lent-Fast. It is good, saith he, to fast at all times, but best to fast with the Lord in the Lent;

for

κατακλιναί α-
ντὶ τῆς νηστείας, καὶ
παραλείπειν τὰ
ἐκτὸς τοῦ σώματος
καὶ τῆς ψυχῆς
καὶ τῆς οὐσίας
καὶ τῆς ἀντι-
θέσεως τῆς
ἐκείνου τοῦ
κυρίου.

Advers.
Psych. c. 8.

Homil. 20. in
40. Martyres

ἡ τῆς νηστείας
ἐκείνου τοῦ
κυρίου καὶ
τῆς ἀντιθέσεως
ἐκείνου τοῦ
κυρίου.
Ambros.
Serm. 34.

for this Lent-Fast of forty dayes the Lord consecrated by his own Fast: What a Christian art thou, who featest when the Lord fasted: He fasted for thy salvation, wilt not thou fast for thine own sins? This is the time of Heavenly Physick

Serm. 17.

Hoc est tempus celestis medicinæ, &c.

for the soul, in which we may wipe away all the spots, and cure all the maladies of vices by Fasting, if by Faith we relie, and call upon the Physician of our souls. St. Augustin alledgeth the Law, Prophets, and Gospel also for the Lent-Fast. The Lent fast hath truly ground or authority for it; both in the Books of the Old Testament, in the Fast of Moses and Elias; and in the Gospel also. For our Lord fasted so many dayes, demonstrating thereby, the Gospels agreement with the Law and the Prophets. St. Leo

Epist. 119.

ad Jan. c. 15.

Quadragesima sanè juniorum habet auctoritatem & in veteribus libris, &c.

yieldeth a probable and pious reason of the first constitution of the Lent-fast. Because the devil most rageth against the members of Christ, when they are to be made partakers of the most holy mysteries (viz. of Christs body and blood) the doctrine of the holy Ghost instilled it into the minds of Christian People, that before Easter they should prepare themselves by an abstinence of forty dayes: St Gregory the Great, streineth

Serm. 3. de Jejun.

higher in his note upon the Lent-Fast; he will have it offered to God as a holy tyth of our time, or tenth part of the year. If, saith he, the whole year consisteth of three hundred sixty-five dayes, and we afflict our selves with Fasting thirty six dayes, we give as it were the Tyth of the year to God. And to the end, the whole number of forty dayes may be fulfilled, we take in by way of supplement, four dayes from the former week.

Homil. 16.

in Evang.

Quasi anni

decimas,

Deo damus.

higher in his note upon the Lent-Fast; he will have it offered to God as a holy tyth of our time, or tenth part of the year. If, saith he, the whole year consisteth of three hundred sixty-five dayes, and we afflict our selves with Fasting thirty six dayes, we give as it were the Tyth of the year to God. And to the end, the whole number of forty dayes may be fulfilled, we take in by way of supplement, four dayes from the former week.

I might add to these the testimonies of

(a) *Eusebius*, (b) *Origen*, (c) *Cyril*, (d) *Epi-*
phanus, (e) *Athanasius*, (f) *Basilius*, (g) *Na-*
zianzenus, (h) *Nyssen*, (i) *Chrysostome*,
 (k) *Theophil*, for the Greek Church; as also
 of (l) *St. Jerome*, (m) *Paulin*, (n) *Maximus*,
 (o) *Leo*, (p) *Chrysologus*, (q) *Isidorus*, and
 many other for the Latine Church: But my
 purpose is not to glut the Reader in this argu-
 ment of Fasting, with variety of quotations,
 but to give him moderate satisfaction in this
 point, that Lent is no late Popish Tradition,
 but a most ancient Christian observation, of
 longer standing by many hundreds of years,
 than the first stone in the Tower of the Ro-
 mish Babel.

And if it be so: If we may fetch the Lent-
 Fast from an higher and clearer source, than
 the puddle of Romish Tradition: what obje-
 ction of any moment can be made against our
 Lent Devotions?

The abstinence from daintier meats and
 drinks, and often forbearing our daily repast,
 is but to master our flesh, or to punish it for
 former riot, and to afflict our soul for our
 sins, and to fit both body and soul to reli-
 gious duties, then more frequently to be per-
 formed. And if this be Superstition, what is
 Religion?

If we may, nay we ought to sympathize
 with our fellow-members, how much more
 with our Head? If it be charity to weep with
 our Brethren that weep, and accord with them
 in their groans and cries, it must needs be piety

to

a 1.5. hist. c.
24.

b Hom. 10.

in Levit.

c Catech. 1.

& 18.

d In compe.

e In Epist. ad

Orth. de

perf.

f Orat. 2. de

jejun.

g Orat. in

sanct. lavacr.

h Orat. de a-

mand. paup.

i Chrysostom.

l. 1. in gen. ex

homil. 73. ad

pop. Antioch.

k In Epist.

Pasch.

l In cap. 58.

El. & Epist.

ad Letam.

m Epist. ad

Amandum.

n In serm. de

quadra.

o Supra.

p Serm. de

quadra.

q Lib. de Di-

vin. Offic. c.

36.

to fast with him who fasted for us, and to weep with him who wept for our sins in all parts of his body, and that with tears of blood, to pray with him, who offered up *prayers with strong cries for us* upon the Cross. None but those that have been superstitious, even in avoiding superstition, and have banished piety it self under that name, ever condemned this kind of compassionate Devotion. The Reformed Churches beyond the Sea, who hate the *very Garment spotted by the Whore of Babylon*; yet both avow the Antiquity, and allow the piety of our Lent-fast, being purged from Popish errors concerning it, and superstitions in it.

Helv. confes.
Quadragesimalis
jejunium vetustatis
habet testimonia, &c.

The Protestants of *Switzerland* in their latter Confession of their Faith, chap. 24. thus write of Fasts. By how much the Church of Christ more severely condemneth gluttony, and drunkenness, and all riot; by so much the more earnestly and vehemently she commends the Christian Fasts: which are freely undertaken in true humility to this end, to with-draw nourishment from our wanton flesh, and to serve God more fervently in spirit.

The Lent-Fast hath testimony from Antiquity, but because it hath no command in the writings of the Apostles, it cannot, nor ought to be imposed upon the Faithful, under pain of damnation.

Confes. Bohem. c. 15.
Hodie apud nos multi ex
veteribus ritibus,

The Protestant Churches in *Bohemia*, keep the Lent-Fast as we do: thus they profess: quantum fieri potest servantur quales sunt jejuniorum & feriarum dies certi. Augustana Confes. artic. 50.

Many

Many ancient rites and customes are kept by us ;
as namely, the set dayes of Fasts and Feasts.

The Protestants of Germany, in that most
celebrious confession, set forth at *Augusta*,
speaking of ancient Fasts, especially the Lent,
profess against the abuse, but not the use of
them: *The Fasts themselves we condemn not, but*
the Traditions or Ordinances (of the Church of
Rome) which prescribe certain dayes, and certain
meats, with great peril of conscience, as if these
works were necessary and essential parts of Gods
worship; and a man might not be saved without
them, and that by this outward discipline, or exer-
cise of Mortification, a man may merit remission
of sins.

Non dam-
nantur ipsa
jejunia, sed
traditiones,
quæ certos
dies, certos
cibos præ-
scribunt,
cum pericu-
lo conscien-
tiæ, &c. tan-
quam sint
necessarii
cultus.

To sum up all. If Fast be commanded as
well in the New Testament as in the Old; If
the Church may as well appoint ordinary Fasts
as extraordinary; If the Lent-Fast took the oc-
casion, and name from Christs Fast of forty
dayes; was begun by the Apostles immediate
Successors, and hath continued in the Catho-
lick *Christian Church* (though with some va-
riance in the number of dayes, and manner of
keeping it) from the first plantation of Reli-
gion to the Reformation thereof; If since the
Reformation, the Protestant Churches beyond
the Sea, either keep it as we do, or allow of
our keeping it: If none but the Acrian Here-
ticks of old, and a few Separatists of late, im-
pugn the observation thereof: let us who
breathe in the purest Air of all the Reformed
Churches, and are freest from fogs of Romish
Superstition, retain our Lent, and observe it

according to the holy injunctions of our Church, and account it, as it is termed in our Language, *A sacred lene*, or a special time *lent to us* by God, to call our souls to account for mis-spending the rest of the year, to bewail our sins in sack-cloth and ashes, to bring down our proud flesh, and subdue it to the Spirit, to improve our Talent of grace by frequency of religious exercises, and to prepare our selves for the most publick, sacred, and solemn participation of the body and blood of our Redeemer at Easter.

Certain doubts touching the religious
keeping of the *Lent-Fast*, cleared.

Quest. 1.

*Are we to esteem of the Lent-Fast, as a divine or
an humane Institution?*

Ans.

Religious Fast is a Divine Ordinance, but the prescription of the precise time and manner, is an Ecclesiastical and humane constitution, not repugnant, but agreeable to the Word of God.

To fast religiously at some time is Gods command; at this time, to wit in Lent, is the Churches precept. That immediately bindeth the conscience, this mediately; that absolutely, this upon supposal, that this lawful injunction of the State or Church be sufficiently

ciently made known to all her obedient Children.

Quest. 2.

Is our abstinence in Lent, meerly civil or religious?

Ans.

Our abstinence in respect of the kind of meat, to wit, all sorts of flesh of beasts, or fowl, is meerly civil; but in respect of the quality of the meat we eat, and the measure, that is, our forbearing all dainty, costly, and more pleasing meats and drinks, as *Daniel* did, *Dan. 31* as also our more sparingly feeding at our meals, and oftentimes missing them, is religious, or upon religious and spiritual considerations. I answer therefore briefly, the Lent-Fast is a mixed constitution, as it followeth in the next Section.

Of the nature and end of the Lent-Fast.

THE Lent-Fast is a mixed constitution; partly civil, appointed by the King or State, to preserve young Cattle, spend Fish, and encourage Fishermen: Partly Ecclesiastical, ordered by the Church for religious Ends. As those that have a care of their bodily health, usually purge in the Spring: so the Church of God hath thought fit to prescribe

this *Physick* of Fasting for the soul in the same season of the year, for these ends especially,

Per sacrum
facere.

1. To beat down the flesh, at that season, when by reason of the heat of the blood, it usually waxeth most wanton. The ancient Romans used to hallow a spring to *God*, and the Primitive Church disdaining to be outstripped by the Heathen, in any thing that favoured of devotion, likewise consecrated the spring to the more strict Service of *God*, by fasting and prayer than at other times.

2. To conform the members to the Head. In this season of the year, our Lords *Agony* and bitter Passion were endured, and are remembered: and therefore most fit it is, that by fasting, watching, and tears, we express true remorse and sorrow for those our sins which were the causes of those his sufferings.

Godfrey of Bolloign, after he had conquered the holy Land, and regained it from the Saracens, yet would never be crowned there, saying: *That it was not fit, that the servant should wear a crown of Gold there, where the Lord and Master wore a crown of thorns.* Neither would Christs dearest Spouse at that time of the year crown her self with *Rose-buds*, in which Christ ware that *crown of thorns*, nor lye in beds of Down, when he lay on the hard bed of his *Cross*, nor *sare deliciously*, or drink liberally, when he had nothing but *gall* given him to eat, and vinegar to drink.

3. To prepare us to the celebration of the Feast of *Easter*, and the participation of the blessed Sacrament; What time fitter to call
our

our selves to an account for the whole year, than at or before the time which the Church hath appointed, and is in it self most proper, for the most general and solemn Communion of the *Lords body and blood*?

4. To celebrate, and (-as far as we are able) to imitate our Lords Fast of *forty dayes*, at least by some kind of abstinence during that whole time, to imprint that miraculous Fast of our Saviour for us deeper in our memories.

Quest. 3.

How can our Saviours Fast of forty dayes, be any pattern for our Lent, sith the Fast of Christ was miraculous?

Ans.

Albeit many excellently learned Doctors of the Reformed Churches upon this ground, that Christs Fast was miraculous, deny that we can or ought to imitate him therein: and St. *Chrysostome* (as he is alledged by them) seemeth fully to be of that mind: For his words are, *Christ said, Learn of me, not that I fast, though he could have said so, for he fasted forty dayes: yet he saith not that, but, learn of me that I am meek and lowly in heart.*

Vedelius exercit. in Ignat. Epist. ad Phillip.

Yet with all reverence to their persons be it spoken, the reason they use no way convinceth. For Christs Fast may be considered two wayes:

1. As a miraculous demonstration of his Deity or Divinity and an evidence that he was the Messiah, because he accomplish'd the Types, fore-going in *Moses* and *Elias*; and in this regard it is to be beloved, and to be admired of us, no way to be imitated. And in this sense most judicious *Calvin*, and *Vedelius*, and golden-mouthed *Chrysostome's* words may pass: nay *St. Chrysostome* must be so taken, unless we will have him directly contradict himself.

2. As a Moral remedy against *Temptation*, or rather a spiritual Armour, which Christ took upon him when he was to buckle with the devil; and thus we may and ought to imitate Christ's Fast in the kind, though not in the degree: in the intension, though not in the extension thereof.

As we cannot fast as Christ did, so neither can we pray as Christ prayed, *whole nights*, and with such strong cries and a bloody sweat: yet no Christian ever doubted, but that we may and ought to follow Christ in these and other religious exercises, though not with even paces; yet *pro modulo nostro*, as we are able. And because *St. Chrysostome* is appealed unto, let him be the umpire. Our Lord *Iesus Christ* (saith he) *when he entred into the lists with Satan*, fasted forty dayes, giving us an example, how we ought to arm our selves against the devil.

Homil. 1. in
Gen.
ἀπὸ τοῦ
ἐννοεῖται δι-
'85.

Quest.

Quest. 4.

How doth our Lent-Fast differ from the Popish, if we abstain from flesh, and continue this Fast forty dayes, and that for religious, as well as civil consideration?

Answ.

Our Lent-Fast differeth from the Popish in many remarkable particulars.

1. Our Church imposeth not the Lent-Fast, as a Divine Law, or Apostolike tradition, to be kept necessarily under pain of damnation, as the Church of *Rome* doth.

2. We place not Religion, that is the substance of Gods worship, in fasting or feasting, as the Papists do.

3. We abstain not from flesh, as being any way conceived by us more unholy than Fish, or because God cursed the Earth, and not the waters, as ancient Papists imagined; though the learned of late disclaim this reason.

4. We hold it to be no work pleasing to God, much less a fast to forbear flesh, and feed daintily upon Fish, and drink liberally of the sweetest, and strongest wines, far more provoking and stirring the flesh than divers kinds (I think than any kind) of flesh.

5. We renounce all merit by fasting, we fast not to deserve remission of our sins by it, as Papists do; But

{ Subdue the flesh.
 to { Testifie our sorrow for our sins.
 { Quicken our zeal in prayers, and other religious duties.

6. We keep not the Lent-Fast by vertue of any Papal Decree or Constitution, but in conformity to the ancient Church, and in obedience to his Majesties Ecclesiastical Laws.

7. We keep not the Lent-Fast as the Papists do; but as the primitive Church did before Popery was hatched. We cast not dust upon our heads, or make a cross with ashes on our fore-heads, on Ash-wednesday. We whip not our selves on Mawndy Thursday, or make or visit Christs Sepulchre on Good-Friday, or the like. As in other things, so in this we purge the dross added of late, we retain the ancient gold: we remove the abuse, we preserve the use

The LENTS DEVOTION,

Beginning on *Ash Wednesday*.

The ground (or In the Old Testament ,
at least the oc- Types.
casion) of this } In the New , an example
Fast in our Lords Fast.

Type.

Example.

Moses was with
the LORD *forty*
dayes and forty
nights; he did nei-
ther eat bread, nor
drink water, *Exod.*
34. 28.

Elias went in the
strength of that
meat *forty dayes*
and forty nights, till
he came to *Horeb*
the mount of God ,
1 Kings 19. 8.

Then *Jesus* was led,
by the Spirit to be
tempted of the De-
vil, *Matth. 4. 1.*

And when he had
fasted *forty dayes and*
forty nights, afterward
he was an hungry ,
Verse 2.

Being *forty dayes*
tempted of the De-
vil, *and in those dayes*
he did eat nothing ,
Luke 4. 2.

And the Devil took
him up into an *high*
mountain, *Verse 5.*

For

For thine instruction, meditate on *Christ's* Fast.

For thy comfort, apply the benefit of it to thy soul.

For thy correction, condemn thy luxury, and consider what great cause thou hast to humble thy soul with fasting.

Quicken { Thy repentance by the Psalm.
Thy fasting by the Exhortation.
Thy devotion by the Prayer ensuing.

The Psalm for Ash-wednesday.

P*Ut me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure, Psalm 38. 1.*

For thine arrows stick fast in me: and thy hand presseth me sore, Verse 2.

There is no life in my flesh, because of thy displeasure; neither any rest in my bones, by reason of my sin, Verse 3.

For my wickednesses are gone over my head: they are like a sore burthen too heavy for me to bear, Verse 4.

Lord, thou knowest all my desires: and my groaning is not hid from thee, Verse 9.

Hear my prayer, O Lord, and consider my desire: O hearken unto me for thy truth and righteousness sake, Psalm 143. 1.

And enter not into judgment with thy Servant, for in thy sight shall no man living be justified, Verse 2.

My

My spirit is vexed within me : and my heart within me is desolate, Verse 4.

I stretch forth my hands unto thee : my soul gasseth unto thee as a thirsty land, Verse 6.

Lord be merciful unto me : heal my soul , for I have sinned against thee, Psalm 41. 4.

O remember not the sins , and offences of my youth ; but according to thy mercy think upon me, O Lord, for thy goodness, Psalm 25. 7.

I have eaten ashes as it were bread , and mingled my drink with weeping, Psalm 102. 9.

And that because of thine indignation , and wrath , for thou hast taken me up , and cast me down, Verse 10.

My dayes are gone like a shadow , and I am withered like grass, Verse 11.

When thou with rebukes dost chasten Man for sin , thou makest his beauty to consume away like (as it were) a moth fretting a garment ; every Man therefore is but vanity, Psalm 39. 11.

What Man is he that liveth , and shall not see death, and shall deliver his soul from the hand of the grave ? Psalm 89. 48.

When the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish, Psalm 146. 4.

What profit is there in my blood , when I go down to the pit ? Psalm 30. 9.

Shall the dust give thanks to thee ? Or shall it declare thy truth ? Verse 10.

Hear, Lord, and have mercy upon me : Lord be thou my helper, Verse 11.

Hear my prayer, O Lord, and let thine ears
con-

consider my calling, hold not thy peace at my tears, Psalm 39. 12.

For I am a stranger upon Earth, and a sojourner as all my Fathers were, Ver. 13.

O spare me a little that I may recover my strength, before I go hence, and be no more seen, Ver. 14.

An ADMONITION for
Ash-Wednesday:

Or

Exhortation to Fasting.

THE ANALYSIS.

Adevout
Christi-
an ought
to Fast,
because

1. God commandeth it.
2. *Christ* commen- } Precept.
deth it by } Example.
3. The *Saints* } Under the Law.
practised it } Under the Gospel.
4. It expelleth the Devil.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the Flesh.
8. It averteth Gods judgments.
9. It obtaineth } Temporal.
blessings } Spiritual.

THE

THE TEXTS.

Blow the Trumpet in *Sion*, *sanctifie a Fast*, ^{1 Precepts} call a solemn Assembly, *Joel* 2. 16. ^{for Fasting,}

Is this the *Fast* which the *Lord* requireth? *Eccl.* *Isa.* 58. 5.

The Bridegroom shall be taken away, and then they shall *fast*, *Mat.* 9. 15.

When ye *fast*, be not as the Hypocrites, &c. *Mat.* 6. 16.

Give your selves to *Fasting*, *1 Cor.* 7. 5.

And when *he* had *fasted* forty dayes and ^{2 Examples} forty nights, afterwards he was an hungry, ^{of it.} *Mat.* 5. 2.

Moses *fasted*, *Exod.* 34. 28.

Eliab *fasted*, *1 Kin.* 19. 8.

I ate no pleasant bread, neither came flesh nor wine in my mouth, *Dan.* 10. 3.

Hanna served God with *fasting* and *prayer*, *Luke* 2. 37.

About this hour *I* *fasted*, *Acts* 10. 30.

As they ministred to the *Lord* and *fasted*, *Acts* 13. 2.

Then *fasted* they and *prayed*, *Ver.* 3.

In *fasting* often, *2 Cor.* 11. 27.

And *prayed* and *fasted*, *Acts* 14. 23.

This kind (of Devil) goeth not out, but ^{It expelleth} by *fasting* and *prayer*, *Mat.* 17. 21. ^{Devils.}

I humble my soul with *fasting*, *Psalms* 35. ^{It humbleth} ^{the spirit.}

^{13.} *I* beat down my body, *1 Cor.* 9. 27. ^{It tames} ^{the flesh.}

And

And he proclaimed through *Niniveh*; Let neither Man nor Beast, tast any thing, neither feed nor drink water, *Jon. 3. 7.*

It averteeth
judgment.

And *God* saw their works, and *God* repented him of the evil which he said he would do unto them, and he did it not, *Ver. 10.*

It obtaineth
temporal
blessing.

Go, and assemble all the Jews that are found in *Sushan*, and Fast ye for me, and eat not, nor drink in three days: I also, and my Maids will fast likewise, *Esther 4. 16.*

And the posts went forth with speed to execute the Kings Decrees, *Hester 8. 14.*

Mordecai went out in a crown of gold, and to the Jews was come joy and gladness, *Ver. 15.*

And spirit-
tual.

And *Cornelius* said, four days ago I was fasting till this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright cloathing, *Acts 10. 30.*

And said, *Cornelius*, thy prayer is heard, and thine almes are had in remembrance with God; *Ver. 31.*

While *Peter* yet spake, the holy Ghost fell on them, *Ver. 44.*

A P R A Y E R, for *Asb-Wednesday.*

O Let not my Lord be angry that I, who am but dust and asher, dare speak unto him. For my sins cry for vengeance, and shall I be silent for pardon? Gracious G O D, either silence them, or hear me. If thou wilt not hear the voice of my words, hear the voice of my
tears.

tears: If thou wilt not hear them, hear the voice of thy Sons Blood, *which speaketh better things than the blood of Abel*. I confess, I have sorely displeased thee, but it troubleth me that I have so *incensed* thee. I have *grieved thy Spirit*, but it *grieveth* me, that I should be so graceless, as to *grieve that Spirit* of grace, which *sealeth thy chosen to salvation*. I deserve that thou shouldest even abhor me for my sins; but I *abhor myself* for them, and repent in *dust and ashes*; I have offended thee in *gluttony*, but I now fast for it; in *pride*, but I humble my self; in *laughter and sports*, but I weep for it; in *sinful joyes*, but I mourn for it; I have *wallowed* in filthy pleasures, but I *wallow* for it in *dust and ashes*; I have *broken all thy Commandments*, but I have *broken* my heart in true contrition for it. Thou didst not *break a bruised reed*, wilt thou grind to powder a *broken heart*? *what profit is in my blood, O Lord, when I go down into the pit*? Nay, *what profit is in thy blood, O blessed Redeemer, if they for whom it was shed, go down into the pit of destruction*? Shall the *dust give thanks unto thee, O Lord, or the ashes or cinders of hell praise the GOD of Heaven*? Hear, O Lord, and have mercy upon me: *thou that healest those that are broken in heart, and givest medicine to cure their sickness, raise up my prostrate and dejected Soul*. Why didst thou *hunger*, O Lord, but to satisfy for my *gluttony*? Why didst thou *thirst*, but to satisfy for my *drunkenness*? Why didst thou *weep*, but to satisfy for my *sinful joyes*? Why didst thou endure

unspeakable *torments*, but to satisfy for my lewd *pleasures*? Why didst thou dye an ignominious *death*, but to satisfy for my shameful *life*? Why didst thou shed thy *blood*, but to satisfy for my *crimson sins*? Adam our first Parent did eat the *forbidden fruit*, and all our *teeth be set on edge*, but thy *fasting forty days* hath fully satisfied for his *eating*. But I renew my sins daily, and thou *renewest thy mercies*. The guilt of my sin is *great*, but the price of thy blood is *greater*. I have offended an infinite Majesty; but satisfaction hath been made by an infinite Majesty. My wickedness cannot exceed thy goodness: for my power of sinning is finite, but thy faculty of pardoning is infinite. Wherefore sith my sins (be they never so many, never so weighty) fall within the measure of thy mercy, and compass of thy goodness: and sith it is all one with thee, to give what I ask, and to incite me to ask; to heal my wounds, and to make me feel the smart of them; Lord, who hast given me the one, deny me not the other: *Rebuke* the surges of temptations, and quiet my soul. Thou, who in the dayes of thy flesh, *offeredst up prayers with strong cries*, hear the strong loud cries of a penitent sinner. Thou who tookest upon thee our infirmities, take pity upon them: thou, who wert in thine Agony stricken with horror, and unutterable grief, allay the troubles of my affrighted conscience. Thou, who *fastedst forty days*, accept of my humiliation these *forty days*, and grant that my stomach may not only fast from accustomed meats, but
all

all my senses from their usual delights, and most of all my heart from worldly comforts and contentments. Let no sight delight me, till I see my sins removed *like a mist*, and thy countenance *shine upon me*. Let no sound or voice delight me, till I hear thee by thy Spirit, to *speake peace to my conscience*, and *say to my soul, I am thy salvation*. Let no pleasant fields and gardens delight me, till I have gathered red flowers out of that garden, which was watered with *thy blood*. Let no fruit delight me till I have fully tasted of the *fruit of the tree* of thy Cross. Let no meat *delight* me, till with the *sowre herbs* of sorrow and anguish of heart for my sin, I have eaten the Christian *Passover*, the flesh of thee, that *immaculate Lamb*, slain from the beginning of the World. Hear me, blessed Redeemer, and as thou *wrotest in dust*, when thou tookest the Woman in Adultery: so I beseech thee, write my sins *in dust*, and bury them all in the *ashes of oblivion*. So be it, Amen.

Good Fridays DEVOTION,
Or
The Christian Fast on the Passion of
our Lord.

The ground
of this Fast

{	In the Old Testament	{	Prophecies.	{	general.
			Types.		special.
{	In the New,	{	History.	{	Sacrament of <i>Christ's</i>
			death: of which be- fore in the preparation.		

P A R A L L E L.

Prophecy.
Thou shalt bruise
his heel, &c.
Gen. 3. 15.

He was cut out
of the land of the
living, *Isa. 53. 8.*

He shall make his
soul an offering for
sin, *Ver. 10.*

And after three-
score & two weeks
the Messiah shall be
slain, *Dan. 9. 26.*

They shall look
upon him whom
they have pierced,
Zach. 12. 10.

History.
This is your hour
and the power of
darkness, *Luke 22. 53.*

Then Jesus cried
with a loud voice, &
yielded up the ghost,
Mat. 27. 50.

Him have ye cruci-
fied & slain, *Act. 2. 23.*

Christ dyed for our
sins, *1 Cor. 15. 3.*

He offered himself
by the eternal Spirit,
Heb. 9. 14.

One of the Souldiers
with a Spear pierced
his side, *John 19. 34.*

PA-

P A R A L L E L.

Type.

Accomplishment.

BESIDES all sacrifices
of the old Law
which foreshewed
Christs death, there
are 2 special types, 1.
Abraham builded an
Altar, and bound I-
saac his Son, *Gen. 22.*
9.

And stretched out
his hand, and took
the knife to kill his
Son, *Ver. 10.*

So *Moses* made a
Serpent of brasse and
set it up for a sign : &
when a Serpent had
bitten a man, then he
looked to the Serpent
of brasse, and lived,
Nam. 21. 9.

SO God loved the
world, that he
gave *his only begot-*
ten Son, *John 3. 16.*

He became obe-
dient to death, even
the death of the
Cross, *Phil. 2. 8.*

They crucified
him, *Luke 23. 33.*

Jesus whom ye
have crucified, *Act.*
2. 36.

He was crucified
concerning his in-
firmity, *2 Cor. 13. 4.*

I, if I were *lift*
up from the earth,
will draw all men
to me, *John 12. 32.*

This he spake, sig-
nifying what death
he should die, *V. 33.*

John 3. 14.

*As Moses lift up the Serpent in the
wilderness : So must the Son
of Man be lift up.*

*For thine instru- } Prophecy }
tion meditate } Types } of Christs Passion.
upon } Story }*

*For thy comfort apply to thy self the benefits of
his death.*

*For thy correction remember and bewail thy sins,
for which Christ suffered and dyed.*

*Quicken } Thy faith by the Psalm.
} Thy obedience and patience by
the Admonition.
} Thy zeal and devotion by the
Prayer ensuing.*

The ADMONITION for
Good Friday.

THE ANALYSIS.

We must
suffer af-
flictions,
because

1. a By them we are made conformable to our Head Christ Jesus.
2. b They are the chastisements of our heavenly Father.
3. c They proceed from love.
4. d They are moderated and mitigated by his mercy.
5. e They are sweetned with many comforts.
6. f They are the common lot of all Gods dearest children.
7. g They are medicinable to the soul.
8. h They bring us to a sense of our sins, and remorse for them.
9. i They quicken our zeal & devotion.
10. k They trie our faith, hope, and love.
11. l They wean us from the love of this World.
12. m They are laid upon the faithful here, to free them from eternal torments.
13. n If we patiently endure them, our reward shall be plentiful in Heaven.
14. o They teach us to compassionate our brethren, and comfort them in their adversities.

THE TEXTS.

Afflictions
2 Make us
conforma-
ble to our
Head Christ.

a *It became him* for whom are all things, & by whom are all things, seeing that he brought many children unto glory, to consecrate the Prince of their salvation by *afflictions*, Heb. 2. 10.

For in that *he suffered* and was tempted, he is *able to succour* them that are tempted, V. 18.

Christ suffered for us, leaving *us an example* that we should *follow his steps*, 1 Pet. 2. 21.

Whom he knew before, them also he predestinated to be conformed to the Image of his Son, Rom. 8. 29.

3 Are the
chastise-
ments of our
heavenly Fa-
ther.

b The Lord hath *chastened* and *corrected* me, Psalm 118. 18.

O Lord *rebuke* me not in thine anger, nor *chasten* me in thy displeasure, Psalm 6. 1.

Thou with rebukes dost *chasten* man for sin, &c. Psalm 39. 11.

3 They pro-
ceed from
Love.

c My Son, despise not the *chastening* of the Lord, *neither faint* when thou art rebuked of him, Prov. 3. 11.

whom the Lord *loveth* he *chasteneth*, and scourgeth every Son that he receiveth, Heb. 12. 6.

As many as I *love* I *rebuke*, and *chasten*, Rev. 3. 19.

4 Are mode-
rated by
mercy.

d The Lord hath severely *corrected* me, but he hath *not given me over unto death*, Ps. 118. 18.

Great are the troubles of the Righteous, but *the Lord delivereth* him out of all, Ps. 34. 18.

From

From them all, the Lord delivered me, 2 Tim.

3. 11.

God is faithful, who will not suffer you to be tempted above that you are able, but will even give the issue to the temptation, that ye may be able to bear it, 1 Cor. 10. 13.

Blessed be God the Father of mercy, and God of all comfort, 2 Cor. 1. 3.

Who comforteth us in all our tribulations, Ver. 4.

e For as the sufferings of Christ abound in us: so our consolation aboundeth through Christ, Ver. 5.

5 Are sweet-
ned with
comforts.
6 Are the
common lot
of Gods
children.

f What Son is he whom the Father chasteneth not? Heb. 12. 7.

If therefore ye be without correction, whereof all are partakers, then are ye bastards and not Sons, Ver. 8.

In the World ye shall have afflictions, John 16 33.

Which of the Prophets have not your Fathers persecuted? Acts 7. 52.

All that will live godly in Christ Jesus shall suffer persecutions, 2 Tim. 3. 12.

g It is good for me that I have been in trouble, that I might learn thy statutes, Psalm 119. 71.

7 Are medi-
cinal to
the soul.

No chastisement for the present seemeth joyous but grievous: but afterward it bringeth the quiet fruit of righteousness to them which are thereby exercised, Hebr. 12. 11.

He chasteneth for our profit, that we might be partakers of his holiness, Ver. 10.

We know that all things work for the best to them *that love God*, Rom. 8. 28.

Count it exceeding joy when ye fall into divers temptations, *Jam.* 1. 2.

Before I was troubled I went wrong: but now have I kept thy Word, *Psalm* 119. 67.

3. Bring us to a sense of our sin.

h And they said, We have verily sinned against our brother, because we saw the *anguish of his soul* when he besought us, and we would not hear him, therefore is this trouble come upon us, *Gen.* 42. 21.

All that is come upon us for *our evil deeds*, and our great *transgressions*, *Ezra* 9. 13.

Jerusalem hath greatly sinned, therefore she is in derision, *La.* 1. 8.

The Lord is righteous, for I have *rebelled* against him, *V.* 18.

There is no rest in my bones by reason of my *sin*, *Psalm* 38. 3.

My *wickednesses* are gone over my head, and are like a *sore burthen too heavy* for me to bear, *Ver.* 4.

4. Quickens zeal and devotion.

i In their afflictions they will seek me diligently, *Hof.* 5. 15.

Lord, in trouble have they visited thee, they poured out prayer when thy chastening was upon them, *Isa* 26. 16.

Then he came to himself, &c. *Luke* 15. 17.

Every night wash I my bed, &c. *Pf.* 66.

5. Try our faith.

k When he was *tried* he offered up *Isaac*, *Heb.* 11. 17.

Others were tried by scourgings, &c. *Ver.* 36.

Know-

Knowing that the tryal of your Faith, bringeth forth patience, James 1. 3.

That the tryal of your Faith being much more precious than fine gold that, perisheth, might be found to your glory, 1 Pet. 1. 7.

Because thou hast kept the word of my patience, I will deliver thee from the hour of temptation, which shall come to all the world, to try them that dwell on the earth, Rev. 3. 10.

Who is me that I am constrained to dwell with Mesech, &c. Psalm 120. 4.

11. Wear us from the love of this world.

O that I had wings like a dove, then would I flye away and be at rest, Psalm 55. 6.

Let me die, for I am no better than my Fathers, Jonah 4. 3.

For when we are judged, we are chastened of the Lord, that we be not condemned with the world, 1 Cor. 11. 32.

12. Save us from eternal punishment.

If we suffer with him, we shall also be glorified with him, Rom. 8. 17.

13. Are plentifully rewarded if we bear them patiently.

For I account the momentary afflictions are not worthy the glory which shall be shewed to us, Verse 18.

For our light afflictions, which are but for a moment, cause unto us a far more excellent and an eternal weight of glory, 2 Cor. 4. 17.

God comforteth us in all our tribulations, that we might be able to comfort them which are in any affliction, by the comfort where-with our selves are comforted of God, 2 Cor.

14. Teach us compassion.

1. 4.

The Hymn for Good-Friday.

Wherein is expressed the manner of Christs sufferings, death, and burial, with the remarkable circumstances thereof.

In particular.

- | | |
|-------------------------|---|
| 1. The Antecedents. | { 1. Christs Agony.
2. Herods, Pilats, and the Rulers of the Jews conspiracy against him.
3. Judas betraying him.
4. The Disciples forsaking him.
5. The Jews false accusing him.
6. His silence before the Judge.
7. The Souldiers blaspheming and deriding him. |
| 2. The Passion it self. | { 1. The enduring his Fathers wrath.
2. The racking his joynts.
3. The piercing his flesh.
4. His thirst, & the drink given him.
5. His last cry upon the Cross.
6. His giving up his spirit, the piercing his side, and not breaking a bone. |
| 3. The consequences. | { 1. The gushing of water out of his heart.
2. The casting Lots upon his Vesture.
3. His burial, and lying no small time in the grave. |

THE TEXTS.

O Lord God of my salvation, I have cried day and night before thee, *Psalm 88. 1:*

1. The antecedents of the passion.
1. Christ's Agony.

Mine eye mourneth by reason of affliction: I have called daily upon thee, I have stretched out mine hands unto thee, Verse 9.

For my soul is full of trouble, and my life draweth nigh unto the grave, *Verse 3.*

My heart is smitten and withered like grass, *Psalm 102. 4.*

By reason of the voice of my groaning, my bones clave to my skin, *Verse 5.*

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble, and sorrow, *Psalm 116. 3.*

The Kings of the Earth set themselves, and the Rulers take counsel together against the Lord, and against his Christ, *Psalm 2. 2.*

2. Herods, Pilats, and the Rulers of the Jews conspiracy against him.

Mine Enemies whisper together against me; against me do they devise hurt, *Psalm 41. 7.*

Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me, *Verse 9.*

3. Judas betraying him.

I am like a Pelican in the wilderness, and an Owl in the desert, *Psalm 102. 6.*

I watch and am alone, as a Sparrow on the house top, *Verse 7.*

My lovers and my friends stand aloof from my stroke, and my kinsmen stand afar off, *Psalm 38. 11.*

4. The Disciples forsaking him.

Mine Enemies reproach me all the day long, and

5. The Jews false accusing him.

and they that are mad upon me, are sworn together against me, Psalm 102. 8.

6. His meek
silence.

But I as a *deaf man*, heard not; and as a *dumb man* that openeth not his mouth, Psalm 38. 13.

7. The Soul-
diers and
People blas-
pheming and
deriding
him.

I am as a *worm* and *no man*, a reproach to men, and *despised* of the People, Psalm 22. 6.

All they that see me *laugh me to scorn*, they shoot out their lips, and *shake their heads*, saying, Verse 7.

He trusted in the Lord that he would deliver him: *let him* deliver him, seeing he delighted in him, Psalm 22. 8.

Many Oxen came about me: strong Bulls of Basan have beset me round, Verse 12.

8. The Pas-
sion it self,
wherein

They gaped upon me with their mouths, as it were a *ramping* and a *roaring* Lyon, Verse 13.

1. The endu-
ring of Gods
wrath.

Thy *wrath* lieth hard upon me: and thou hast afflicted me *with all thy waves*, Psalm 88. 7.

2. The rack-
ing of his
joynts.

I am poured out *like water*: all my bones are out of joynt, Psalm 22. 14.

3. The pierc-
ing his flesh

They *pierced my hands* and *my feet*, Verse 16.

4. His thirst.

My strength is *dried up* like a Pot-sheard, and my tongue *cleaveth to my gums*, Verse 15.

Reproach hath *broken my heart*, and I am full of *heaviness*: I looked for some to have pity on me, but there was none: for comforters, but I found none, Psalm 69. 20.

His drink
of vinegar.
5. His last
cry.

They gave me *gall* to eat, and in my thirst they gave me *vinegar to drink*, Verse 21.

My God, my God, *why hast thou forsaken me?* Psalm 21. 1.

6. His giving
up the ghost

Into thy hands I commend my spirit, Ps. 31. 5.

Thou

Thou keepest all my bones, so that not one of them is broken, *Psalms* 34. 20.

My heart is like wax: it is melted in the midst of my bowels, *Psalms* 22. 14.

They part my garments among them, and on my vesture do they cast lots, *Psalms* 22. 18.

Thou hast laid me in the lowest pit: in a place of darkness; and in the deep, *Psalms* 88. 6.

Free among the dead, like to them that be wounded, and lie in the grave, which be out of remembrance, and are cut away from thine hand, Verse 5.

7. The piercing his side, and not breaking his bones.

3. The consequences.

1. Water gushing out of his side.

2. Casting Lots on his coat.

3. His burial and lying no small time in the grave.

The close out of *Jeremiah*.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his wrath, *Lam.* 1. 12.

A Prayer for Good-Friday.

DEAREST REDEEMER, the Mediator of Heaven and Earth, who this day wert placed on the Cross between them both, with thine arms stretched abroad to embrace, and thy head bowed down (as it were) to kiss all that come unto thee: I humbly prostrate my self at thy feet, desiring in unfeigned repentance, with my tears to wash those thy wounds that bled for my sins, and in a lively Faith to touch the print of thy nails, and thrust my fingers into the hole of thy side, thereby to take real and corporal possession of thee, that I
may

may with *Thomas* truly call thee, *My Lord and my God*; my dread, and my love; my surety, and my ransom; my sacrifice, and my Priest; my Advocate, and my Judge; my desire, and my contentment; the life of my hope here, and hope of my life hereafter. Before I was thine (for *thy hands have made and fashioned me*: but now sith thou hast offered thy self to be my pledge, and thy blood for my ransom, thou art truly mine; *My Lord and my God*. O let the Spear which ran thee thorow, fasten my heart to thy Cross: let the nails which printed thy flesh, imprint thy love in my soul: let the thorns which pricked thy temples, not suffer the temples of mine head to take any rest in sin: let the vinegar which was given thee, melt my adamantine heart into sorrow: let the Sponge which was offered thee on the Cross, wipe out all my debts out of thy *Fathers Tables*. Let others go on forward, if they please, I will stay still at thy Cross, and take no other lesson: For I desire no other *Pulpit* than that *tree*; no other *Preacher* than thy *crucified body*; nor other *Text* than thy *death and passion*; no other *parts* than thy *wounds*; no other *amplification*, than thy *extension*; no other notes than thy *marks*; no other *points* than thy *nails*; no other book than thy *opened side*. The first *Adam* did eat the fruit of the *forbidden tree*; therefore thou the *second Adam*, hangedst upon a *Tree*. By his fall all mankind were so sorely wounded, that the whole head was sick, and the whole heart faint; from the crown of the head, to the sole of the foot, there was nothing but wounds and
brui-

bruises, and sores full of corruption: therefore thy whole head was pained, thy whole heart wounded: from the sole of thy foot, which was gored with nails, to the crown of thy head, which was pricked with thorns, there was nothing but cuts, and stripes, and marks, and scars, and wounds in thy whole body. Because our heads plotted and devised wickedness, on thy head was platted a Crown of thorns. Because our eyes burned with lust, thy eyes were bedewed with tears. Because we belched out blasphemies against thy Father, thy face was spit upon. Because our bodies have been stretched wantonly upon our soft beds, thy body was stretched upon the hard Cross. O Lord, our ears have offended thee, by listening to wanton Musick, prophane speeches and songs; therefore thou sufferedst in thine ears by hearing scoffs and blasphemous taunts. We have offended in our smell, by luxurious perfumes and sweet odours; therefore thou sufferedst in thy smell by the stench of Golgotha. Our taste hath offended in gluttony and drunkenness; therefore thou sufferedst in thy taste by gall and vinegar. Because our feet were swift to shed blood, thy feet were nailed to the Cross. Because our hands were defiled, thy hands were bathed in blood. Because all parts of our bodies offended, thou wast punished in all parts: in thy temples with thorns, on thy cheeks with buffets, in thy joints with strains, in thy flesh with stripes. Lastly, because our hearts most grievously offended in unchast, malicious, covetous, ambitious thoughts, desires, and affections, and piercing our selves with worldly cares; therefore thou

thou wast most grievously pained in thy heart, which was *run thorow* with the *Spear*. If all the suffering of Martyrs since the worlds beginning were put in one scale, and thine in the other, thy Passion would bear them all down. For thou barest the full weight of thy Fathers heaviest hand. Never were there *sufferings* like thy *sufferings*, because never such a *Sufferer*, the torments being infinitely improved by the bearer. Never *sweat* like thy *sweat*, because never any had a *burthen* like to thine: Never *tears* like thy *tears*, because *shed* for them who *thirsted* for thy blood: Never *torments* like thy *torments*, because never *flesh* so pure and tender as thy *flesh*: Never *horror* like to thy *horror*, being *forsaken* of thy *Father*, because never *love* like to thy *love* of him. Never *sorrow* like to thy *sorrow*, because never *sense* and *apprehension* like to thy *sense* and *apprehension* of the infinite displeasure of thy *Father*, for the sins of mankind. O my most bountiful Redeemer, who *bestowest largely*, and wast *bestowed liberally* for me; it concerneth me to know how much I stood thee in. For how should I estimate thy love, if I cannot cast the total of the Debt thou diddest discharge for me? But no heart can conceive what sorrow thou *conceivedst*, no tongue can express what grief thou diddest express by thy bloody tears, and those thy *strong cries* when thou complainedst that thy soul was heavy unto death; and prayedst thy Father (if it were possible) to let this cup pass from thee. I am appaled at thine agony, I am astonished at thy fear, I am amazed at thy patience, I am ravished at thy

thy love. My heart riseth, my veins swell, my blood boileth within me against thy Persecutors. If it were in my power, I would put them all to millions of torments: I would inflict a thousand deaths upon *Judas that betrayed thee*, and *Pilate that condemned thee*, and the envious *Scribes and Pharisees that layed snares for thee*, and the *perjured witnesses that gave false evidence against thee*, and that *execrable rout that preferred a Murderer before thee*, and the *barbarous Souldiers that spit upon thee and buffeted thee*, and the bloody executioners of the *Jews malice and Roman cruelty*, that *hanged and gored thee*. But when I dive deep into thy bloody Passion, I find my self as deep in the guilt of thy blood-shedding as they. They were in that but instruments, but I by my sins was a principal in the death of thee, the *Lord of life*. My sins by their tongues and hands did all this villany and outrage upon thee. Their *nails and spears pierced but thy flesh*, but my *sins pierced thy very soul*. My sins, my sins, O Lord, by their hands *crucified thee*; wherefore I *condemn mine eyes to continual tears*; my *heart to perpetual sighs*; and my *thoughts to everlasting pensiveness*. What shall I do to wash away the *guilt of thy blood* which alone can take *away the guilt of my sins*? Verily I should be utterly swallowed up in this gulf, but that the price of *thy blood* hath satisfied (as for all other sins, so) for the guilt of spilling it self. And now my anger, and fear, and trouble, and anguish, are all turned into joy, and comfort, and love, and admiration of

The Hand-maid

the infinite *wisdom* of thy Father, in providing such a remedy; and his *justice* in requiring such a satisfaction; but most of all thine infinite *love*, making so full payment of the infinite debt of my sins. What can I do? what can I suffer enough for thee? Gracious Cod, to all the rest of thy blessings spiritual and temporal conferred upon me, purchased by thy sufferings, add this one above the rest, the special gift of the remembrance of these thy sufferings; that wheresoever I am, whatsoever I do, I may have thy Passion in my heart, and thy wounds bleeding afresh in my mind, with an infinite hatred of sin that procured them, and love of thy goodness who enduredst them for me. Thy Chuch since thou leftest her, is a *widow*, and I am as one of her *dead children*, not (as the Samaritan was) *half dead*, but wholly *dead in my sins and transgressions*. Thou, Lord, art the true *Elias*, who raisedst and dost raise from death this Widows children to life, by *stretching thy body* over them. O my gracious Lord, apply thy Body *stretched this day on the Cross* to me. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feet* to my *feet*, and thy *heart* to my *heart*, that I may receive warmth from thy *blood*, and ease from thy *stripes*, and health from thy *wounds*, and *spirit* from thy *breath*, and *strength* from thy *grace*, to *stand up from the dead*, and *walk with thee from henceforth in newness of life*: So be it. Amen.

THE

he maketh a bitter complaint to his *Father* in secret.

Pfal. 69. 10.

I humbled my Soul with fasting, and that was turned to my reproof. But we ought to endure more than the boiling of an impure mouth, foaming out its own shame for him, who *was spit upon*, and worse handled for our sakes. And if we are strong in our holy profession like Saint *Augustine*, the *breath of mens reproaches and contradictions*, will rather *kindle than quench our zeal*, and if we are weak and but punies in Christianity, we most of all need this help of private Fasting; which never was sincerely undertaken, and religiously performed; but it hath offered a kind of violence to Heaven, and drawn from God a Temporal or a Spiritual blessing upon the humbled soul, chastising her self for offending her most gracious Lord. Name me any in the Register of God, who have *sowed Fasting in tears* of true contrition, and I will shew you how they have *reaped in joy*. The fruits of *Moses* his Fast, was the *Law*; of *Hannah's*, the Prophet *Samuel*; of *Eliab's*, conference with God in *Horeb*; of *Jehosaphat's*, victory; of *Daniel's*, the spirit of *Prophecy and Wisdom*; of *Queen Hester's*, the *Churches deliverance*; of the daughters of *Phannuel*, *fight of the Messias*; of *Cornelius*, his knowledge of the *Gospel*; of *Christ's*, conquest of the *Devil*, and the *ministry of Angels*. If *Adam* had fasted in *Paradise*, we should never have needed to have fasted: but since he ate the forbidden fruit, and all our teeth are set on edge, a special

Aug. Confes.
lib. 9 cap. 2.
Verba tua
ita accende-
bant nos va-
lidd, ut om-
nis contra-
dictionis fla-
tus inflam-
mare nos
acrius possit
non extin-
guere.

cial means to cure the maladies of our soul is fasting.

By *not fasting, we lost Paradise*; *Let us fast*, Basil. hom. de jejunio. faith Saint Basil, *that we may regain it.* By fasting Daniel made the Lions fast, when their prey was before them; and assuredly, by our Religious praying and fasting, we shall make the Devil fast, who runneth about like a roaring Lion, seeking whom he may devour.

Pliny writeth, that the new-plowed earth, after it hath been scorched with heat, and is refreshed by a kind showre of rain, sendeth from it a Divine sent or savour of life. It may be so in the Earth, Pliny speaketh of: but I am sure it is so in the *good ground* mentioned by our Lord, in the Parable of the Sower.

For that *good ground* of an honest heart, after it is *new broken up by contrition*, and hath been scorched with the apprehension of Gods wrath and hot displeasure, and hath been watered with a plentiful showr or *showrs of tears*; sendeth up *odorem divinum*, a savour of life unto life, to revive the *spirit of the humble*. There is no religious fast but to a soul thoroughly humbled, it ends in a Feast. Now for our more particular direction in this special exercise of Christian mortification.

Let us undertake it willingly, and though it be a sad task, yet because it bringeth exceeding joy and comfort; when we resolve to perform it, let us, according to our blessed Saviours command, *anoint our head, and wash our* Mat. 6. 17.

face, that is, compose our outward man to some kind of alacrity and chearfulness; not only that we may not *appear to man to fast*, but also, that our *Father in secret* may see, that we desirously and willingly *take this holy revenge* upon our selves, for having so grievously displeased, and offended his gracious Majesty.

¶ I.

Let us seriously weigh the causes of our Fasting, and fit our Meditations and Prayers accordingly, that they may be like apples of Gold in pictures of silver.

The causes of private Fast, may be either

{ Publick.
{ Private.

Both, either

For	{	1. Some evil	{	Present, to be removed.
		Temporal		Future, to be prevented.
		Spiritual		
		2. Some good		{
Spiritual				
Temporal	Future, to be obtained.			

IN the first place I mention publick causes, even of private Fasts. For every private Christian ought to take to heart the calamities of Gods People, wheresoever the bloody storm of persecution falleth: but much more ought they to be affected and afflicted with those heavy crosses, under which *the Land mourneth* wherein they live. The men, upon whose

whose foreheads God commanded a mark to be Ezek. 6. 4.
set, were such as did sigh, and cry for all the
abominations that were done in the midst of Je-
rusalem. And holy Davids eyes gushed out like Pl. 119. 136
Rivers, because men kept not Gods Laws. But
 it may be objected, that the Governours of
 the Church and Common-wealth, take care
 for the publick, and in this regard, private
 Devotion need not charge her self with it. I
 grant, where the State favoureth and main-
 taineth the truth, and the vigilant zeal of the
 supreme Magistrate (as here in *England*) up-
 on the fore-sight of many imminent, or sense
 of any present judgement, enjoyneth publick
 fasts, there private may be better spared: yet
 even then are they often requisite, both to
 prepare men to publick, and because publick
 Fasts cannot be of that frequency, fervency, or
 continuance, as sometimes the redoubled
 stroak of Gods Justice calleth for. When there-
 fore thou hearest of any cruel Tyrant *making*
havock of Christs little flock; or seest Gods too
 much wronged patience turned into fury,
 and his *glittering sword brandished* against
 Church or Common-wealth; or when thou
 sufferest, or fearest any great wrack in thy
 estate and credit abroad; or most of all in
 thy soul; when the graces of the spirit sen-
 sibly decay, and the pulse of thy Devotion
 beateth very slow, or not at all, when thou
 art assaulted with most fearful temptations,
 and put to the worse; then *meet with the*
Lord upon thy knees by watching, fasting, and
mourning.

D d 4

Again,

Again, when any general Christian assembly is called, or any action of estate undertaken, or main battel to be fought, in which the fatal lot is, as it were, cast upon the Church or Common-wealth; or when thou, in thy particular, entrest into any new calling, or state of life, or settest upon any business of great difficulty or danger: nothing will give thee better hope and assurance of an happy success and wished end, than an holy beginning by a religious Fast.

III.

Let the place where we keep this holy private Fast unto God, be as close and private as may be; that none may see us but our Father in secret. Besides the shew of Hypocrisie, and a just tax of seeking praise of men, the bane of this Devotion, which we cannot avoid, if our left hand know what our right hand offereth to God in this voluntary sacrifice; It is not fit nor safe, that any should hear us ripping up our whole life, and ransacking our heart, and laying open all our most secret corruptions. What should I speak of *extasies* and *raptures*, in which Gods Saints may seem in these Devotions to be besides themselves; to those who are strangers to the terrors of a troubled, or the comforts of a revived conscience? Paul's practice in this case must be our rule: *Si insanimus, Deo insanimus*; If we are besides ourselves, it is to God; that is, in our Soliloquies with him: but towards you we are alwayes in a sober temper. If we fear any may over-hear us, we are like to fail of the chief end of our private Fast, which is,
freely

freely to disclose that before God, which we are ashamed to confess before men.

To which confession to God only, both St. Chrysostome and Saint Ambrose, and the good Bishop Laurentius, earnestly exhort all dismayed Christians, who are ashamed, and afraid to empty their whole heart into the bosom of any man living, Priest or other. *Confess thy sins to God, for he will cover them*, saith Chrysostome, if thou discover them unto him: *Wash thy spots with thy tears, if thou art ashamed any should view them*, saith Saint Ambrose: And most comfortably Laurentius, After GOD hath provided thee a remedy within thy self, he hath put the pardon of thy sins in thine own hand, thou hast no need to go to a Priest for it: away with hardness of heart, away with despair, away with all pretences. There never wants water in thine eyes, there is always ablation in the will, sanctification in the holy purpose of the mind, and remission in the dew of tears.

Homil. 2. ad pop. Ant.

Ambros. in Luc. 22.

Laurent. de Pœnit.

Nunquam deficit aqua, ablutio in arbitrio est, remissio in rore est lachrymarum.

IV.

Let us make choice of a time wherein we are not only free from worldly distractions, but also from all other Religious Duties that sort not well with Fasting. For private Fasting must be used as a help and sutherance, not as a let or hinderance, to any other principal and solemn exercise of Religion. To bid a private Fast in our Family, or to our selves, when the Church appointeth an high Feast to be celebrated, savoureth too much of the spirit and humour of singularity, and contradiction to authority. This is, if not to fast to strife and contention, yet to fast in strife and contention, and cause-

causeless opposition to our Mother, Christs dearest Spouse, from whose breasts we daily suck the *sincere milk of the Word*.

For the continuance of our private Fast, or breaking it off, our discretion and particular knowledge of our state of body and strength, must be our Moderators. For what the Philosopher spake of feeding, may be applied to the contrary, to *fasting also*: *Miloni parum, Myroni nimium*: That which is too little for *Milo*, is too much for *Myro*. Hereof a Polonian Deacon seasonably admonished *Lewis* of *Arles*, President in the Council of *Basil*, who being a man of an austere life, enjoyned not only a sparing diet during the time of the sickness in *Basil*, but divers fasting dayes in the week. This the Polonian could no way endure: but he maketh bold to tell the Cardinal, that he did not well to measure other mens stomachs by the last of his own.

Arist. Eth.

Æneas Syl.
de gest. Con.
Basil.

It is *but a sport*, saith he, *to you Frenchmen, to miss two or three meals in a week*: but it is *death to one of us Polonians*. Wherefore I pray you appoint as much watching and praying as you will: but leave every man to his private Devotion and discretion in fasting for fewer or more dayes.

Lev. 23. 27.
Josh. 7. 6.
Hester 4. 16.

All that in this kind I advise, is but this, that our Fast be more than a bare medicinal Fast, to get a better appetite to meat; let us so fast, that we truly chastise, and punish our body: yet not endanger our health, much less our life thereby. The bounds which it seemeth Gods Saints by their practice have set to themselves,

selves, are: not to fast less than a day, nor more than *Three* together. I speak not of miraculous Fasts, which no way now concern us, nor conduce to the end I aime at: but of moral, or rather religious Fasts, ever in use with the godly.

During the time of our Fasts, let us abstain from all worldly delights and comforts whatsoever. The palate and stomach are not only to blame; all these senses of the body and faculties of the soul, have run riot in *sinful pleasure*, and therefore ought to fast as well as the throat and belly. Let us therefore *discipline* all our inward and outward senses, and make body and soul, with all the members of the one, and faculties of the other, do, not a superstitious, but a holy and religious *pennance*. Let us deprive our selves for a time, of the use and comfort of all Gods creatures and blessings, both to testify that we are unworthy of them all, and to take a godly *revenge upon our selves* for the abuse of them.

Our eyes, like *casements*, have been set by us wide open to let in vain and unclean lusts; let them now be glazed with tears and barred up close. Our ears have been tickled with wanton and effeminate Musick; let us now make them *tingle* at the hearing the dreadful threats of the Law, and the thunder of Gods Judgments against sin. Our whole body hath offended in luxury; let it hunger and thirst for it: in liberty, let it be restrained for it: in idleness and sleep, let it watch for it: in gorgeous apparel, let it put on sackcloth for it:
in

V.

in sports and jollity, let it mourn for it: in pride of life, let it be humbled for it.

And from the bodies *fast* from meat, let the soul learn to *fast* from sin; from the bodies *hunger and thirst* by want of food, to *hunger and thirst for righteousness*; from the bodies watching, to keep a watch over the desires of the mind, and *thoughts of the heart*. As for tearing the flesh with wips and scourges to bring us to true contrition, we may safely spare it, until the Church of Rome sheweth us out of Gods word, *Who requireth it at our hands*. They cannot name one Saint in the Old or New Testament, that ever practised this cruelty upon their own flesh. But we can, out of approved Authors, name unto them certain Hereticks, surnamed the Flagellants or Whippers, and before them certain Paynims children that whipped themselves, even to death, before the Altar of *Diana*, in *Sparta*; and before them of *Baals* Priests that *cut and launced their flesh with knives*, till the blood gushed out in great abundance. From whom it seemeth the Romane Church received this Tradition of the holy *Whip-cord*, as it were from hand to hand; and now it is in a good hand, and for my part let it there rest. Verily he needeth not a knotty cord, to flea his back; or a silver spur, to draw blood from his sides (as Romanists use) or to scratch and sting his body with briars and nettles, as Saint *Benedict* is said to have done, to cure his itch of impure lust; or to stick thorns in his garments or bed, as the Pharisees did among the Jews, to put them in mind

mind of the Law, who is truly pricked in heart for his sins : If he seriously consider the infinite number of his daily multiplied iniquities from his cradle , the infinite Majesty of God , which he hath slighted, his infinite justice which he hath offended, his infinite power which he hath provoked, his infinite goodness which he hath wronged , the infinite torments of hell which he hath deserved , and the unspeakable priviledges of Gods chosen and right to an everlasting Kingdom in Heaven, which he hath forfeited ; and if God be not more merciful unto him upon his repentance , quite lost by his wilful transgressions and rebellions against his Maker and Redeemer. Yet all this is light in comparaisn of the hearts grief and sorrow, which Gods dearest children conceive for the loss of their heavenly Fathers favour , and the apprehension of his grievous displeasure at them.

This layeth often so heavy upon them, that they would sink under it, and despair a thousand times, as religious *Calvin* acknowledgeth; Calv. instit. if GOD did not strongly support them by his Spirit , and afford them manifold and extraordinary comforts answerable to the measure of these their sorrowes.

Lastly, let us employ this holy time of our Fast, in reading , meditating , praying , and singing Psalms. VI.

1. Let us read the most zealous Sermons and Treatises penned of this subject, especially select Chapters of the Bible , and Psalms ; as namely, *Deut. 28. 30. 1 Sam. 7. 2 Chron. 20. 1 King.*

1 King. 21. 2 Chron. 32. 33. Ezra 8. Neh. 1.
Hester 4. Isa. 1. Dan. 9. Joel 2. Jonah 3. Mat.
6. Rom. 7. 2 Cor. 7. Psalm 6, 32, 38, 39, 51,
86, 102, 119, 130, 143.

2. Let us meditate upon,

1. The time we have mis-pent.
2. The sins we have committed, especially since our conversion, and last renewing of our vows at the holy Communion.
3. The evils God hath preserved or delivered us from.
4. The benefits he hath conferred upon us.
5. The special blessing, for the attaining whereof we hold this private Fast.
6. The vows we intend to make at this our Fast.

3. Let us pour out our souls in prayer to God, according to the several heads we have premeditated, never giving over, till either we feel comfort in our souls, or at least satisfie our consciences that we have performed this holy duty in sincerity and truth; and even like *Jacob* wrestled with God for a blessing to the utmost of our strength.

4. Let our close be singing of Psalms, especially the 4. 30. 71. 85. 103. together with the *Lamentation of a sinner, the humble suit of a sinner, the complaint of a sinner*, and the perfect *repentance and trust of a sinner*: which beginneth thus, *O Lord in thee is all my trust.*

The

The
ADMONITION
for private Fasts.

THE ANALYSIS.

- We are invited
 to confession of
 our sins before
 God in Scriptu-
 re, by
- | | |
|---|------------------------------|
| { | 1. Expresse precepts for it. |
| | 2. Frequent examples of it. |
| | 3. Gracious promises to it. |
| | 4. Singular blessings by it. |
- as {
- | |
|--------------------|
| 1. Pardon. |
| 2. Deliverance. |
| 3. Reconciliation. |
| 4. Justification. |

THE TEXTS.

A Man shall lay both his hands upon the head of that Goat, and confess over God com-
mandeth. him all the iniquities of the children of Israel, and all their transgressions, in all their sins,
Lev. 16. 21.

Speak unto the children of Israel, when a
 man

man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, *Num.* 5. 6.

Confession.

Then they shall confess the sin which they have done, *V.* 7.

He that covereth his sin shall not prosper, *Prov.* 28. 13.

Blessed is the man in whose spirit is no guile, *Psalms* 32. 2.

When I kept silence, my bones waxed old, *V.* 3.

I acknowledge my sin unto thee, and mine iniquity have I not hid, *V.* 5.

And the Children of Israel said unto the Lord, *We have sinned*, do thou unto us whatsoever seemeth good unto thee. Deliver us only we pray this day, *Judg.* 10. 15:

The Saints
praise it.
1 The Israelites.

And they gathered together to Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, *We have sinned against the Lord*, 1. Sam. 7. 6.

And all the People said unto Samuel; Pray for thy servants unto the Lord thy God, that we dye not; for we have added to all our sins this evil, to ask us a King, 1 Sam. 12. 19.

2 David.

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee do away the iniquity of thy servant, for I have done very foolishly, 1 Chron. 21. 8.

Lord be merciful unto me: heal my soul, for I have sinned against thee, *Psalms* 41. 4:

Against thee, thee only have I sinned, and

& done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest, *Psalms* 51. 4.

Behold, I was shapen in iniquity, and in sin hath my Mother conceived me, *V. 5.*

Having rent my garments, and my mantle, I fell upon my knees, and spread abroad my hands unto the Lord my God, *Ezra* 9. 5.

And said, O my God, I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our heads, & our trespass is grown up to the Heavens, *Ver. 6.*

Since the dayes of our Fathers have we been in a great trespass unto this day, and for our iniquities have we, our Kings, and our Priests been delivered into the hands of the Kings of the Lands, to the sword, to captivity, and to the spoil, and to confusion of face, as it is at this day, *V. 7.*

Let thine ears be attentive, and thine eyes open, that thou mayest hear the prayer of thy Servant, which I pray before thee now day and night for the Children of Israel thy Servants; and confess the sins of the Children of Israel which we have sinned against thee, both I, and my Fathers house have sinned, *Ne.* 1. 6.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the Judgments which thou commandedst thy Servant *Moses*, *Ver. 7.*

Then said I, Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a People of unclean lips,

for mine eyes have seen the King, the Lord of Hosts, *Isa. 6. 5.*

We are all as an unclean thing, all our righteousness is as filthy rags, *Isa. 64. 6.*

Jerusalem hath grievously sinned, therefore she is removed, all that honoured her despise her, because they have seen her nakedness, *Lament. 1. 8.*

Her filth is in her skirts, she remembered not her last end, therefore she came down wonderfully, *Ver. 9.*

Behold, O Lord, I am in distress, my bowels are troubled, my heart is turned within me; for I have grievously rebelled, *Ver. 20.*

Daniel.

We have sinned and committed iniquity, &c have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments, *Dan. 9. 5.*

O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day, &c. *Verse 6, 7, 8, 9, 10, 11, 12, 13, 14.*

John Ba-
ptists con-
verts.
The Prodi-
gal.

And they were baptized of him in Jordan, and confessed their sins, *Mat. 3. 6.*

And the Son said unto him, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son, *Luke 15. 21.*

The Publi-
can.

And the Publican standing afar off, would not lift so much as his eyes up to Heaven, but smote upon his breast, saying; God be merciful to me a sinner, *Luke 18. 13.*

The faithful.

And many that believed came and confessed, and shewed their deeds, *Acts 19. 18.*

Paul.

This is a faithful saying, and worthy of all acceptation; that Jesus Christ came into the world

world to save sinners, of whom I am chief,

1 *Tim.* 1. 15.

He that confesseth his sins, and forsaketh them, shall have mercy, *Prov.* 28. 13.

Promises to
such as con-
fess.

If they shall bethink themselves in the Land of their captivity, and make supplication unto thee, saying, We have sinned, and have done perversely, we have committed wickedness, 1 *King.* 8. 47.

Then hear thou their prayer and supplication in Heaven thy dwelling place, *V.* 49.

And forgive the People that have sinned against thee, &c. *Ver.* 50.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 *John* 1. 9.

And *David* said unto *Nathan*, I have sinned against the Lord: and *Nathan* said unto *David*, The Lord hath also put away thy sin, that thou shalt not dye, 2 *Sam.* 12. 13.

Blessing by
confession.
Pardon.

I said I will confess my sin unto the Lord, and so thou forgavest the iniquity of my sin, *Psalms* 32. 5.

The Princes of Israel and the King humbled themselves, and they said, The Lord is righteous, 2 *Chron.* 12. 6.

Deliverance

And when the Lord saw that they humbled themselves, the Word of the Lord came to *Shemaiah* saying, They have humbled themselves, therefore I will not destroy them; but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of *Shishack*, *Ver.* 7.

And the Children of Israel said unto the

Victory.

Lord, we have sinned, &c: *Judg. 10. 15.*

And they put away the strange Gods, and served the Lord, and his soul was grieved for the misery of Israel, *Verse 16.* See *Cb. 11: Ver. 32.* *Jephthab's* Conquest of the Ammonites.

Reconciliation.

And he arose and came to his Father: But when he was yet a great way off, his Father saw him, and had compassion on him, and fell on his neck, and kissed him, *Luke 15. 20.*

Justification

I tell you that this man went down to his house justified rather than the other, *Luke 18. 14.*

*A P S A L M for a private Fast,
wherein the devout soul*

1. Layeth open her misery, *a.*
2. Confesseth her sins, *b.*
3. Prayeth for
 1. Pardon, *c.*
 2. Deliverance from trouble, *d.*
 3. Increase of grace, *e.*
 4. New comfort, *f.*
 5. Some special blessing and argument of Gods favour and love recovered, *g.*

a **H**ear my Prayer, O Lord, and let my crying come unto thee, *Psalms 102. 1.*
Hide not thy face from me in the time of my trouble, O bear me, and that soon, Ver. 2.
My heart is smitten down, and withered like grass, so that I forget to eat my bread, Ver. 4.
 For

For the voice of my groaning, my bones scarce cleave to my flesh, Ver. 5.

I have watched, and am even as it were a sparrow that sitteth alone upon the house top, Ver. 7.

I have eaten ashes as it were bread, and mingled my drink with weeping, Ver. 9.

My soul also is sore troubled, but Lord how long wilt thou punish me? Psalm 6. 3.

Thy hand is heavy upon me day and night, and my moisture is like the drought in Summer, Psal. 32. 4.

I am brought into so great trouble and misery, that I go mourning all the day long, Psalm 38. 6.

I am feeble and sore smitten: I have roared for the very disquietness of my heart, Ver. 8.

There is no health in my flesh, because of thy displeasure, neither any rest in my bones by reason of my sin, Ver. 9.

b For I will confess my wickedness, and be sorry for my sin, Ver. 11.

I acknowledge my sin unto thee, & my wickedness do I not bide, Psalm 32. 5.

Mine iniquities are gone over my head, they are like a sore burden, too heavy for me to bear, Psalm 38. 4.

Behold I was shapen in wickedness, and in sin did my mother conceive me, Psalm 51. 5.

If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? Psalm 130. 3.

c But there is forgiveness with thee, that thou mayest be feared, Ver. 4.

The Hand-maid

And now Lord, what is my hope? my hope is even in thee, Psalm 39. 7.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O Lord, shalt thou not despise, Psalm 52. 17.

Turn thy face from my sins, and blot out all my misdeeds, Psalm 51. 9.

Deliver me from all my transgressions, and make me not the reproach of the foolish, Psalm 39. 8.

For thy Names sake, O Lord, pardon mine iniquity, for it is great, Psalm 25. 11.

And the troubles of mine heart are enlarged, O bring thou me out of my distress, Psalm 25. 17.

Look upon mine afflictions and my pain, and forgive all my sin, Ver. 18.

Quicken me, O Lord, for thy names sake, and for thy righteousness sake bring my soul out of trouble, Psalm 143. 11.

And purge me with hyssop, and I shall be clean; wash me and I shall be whiter then snow, Psalm 51. 7.

Create in me a new heart, O God, and renew a right spirit within me, Ver. 10.

Teach me to do the thing that pleaseth thee, for thou art my God. Let thy loving kindness lead me forth into the Land of righteousness, Psalm 143. 10.

And restore unto me the joy of thy salvation, and uphold me by thy free spirit, Psalm 51. 12.

Rejoyce the soul of thy Servant, for unto thee, O Lord, do I lift up my soul, Psalm 86. 4.

For thou Lord art good, and ready to forgive, & plenteous in mercy, to all them that call upon thee, Ver. 5.

O turn

*O turn thee unto me , and have mercy upon me
and give thy strength unto thy Servant , and save
the Son of thy Hand-maid, Ver. 16.*

*g Shew me a token for good , that they which
hate me may see it, and be ashamed, because thou
Lord hast holpen me and comforted me, Ver. 7.*

The PRATER.

O Lord remove from me my stony heart , &
give me a heart of flesh : that being prick-
ed with the sting of conscience for my presum-
ptuous sins and unholy life, I may run with
weeping eyes, and bleeding heart unto thee
for ease and relief : And O thou Preserver of
men, who curest all our wounds by the smart
of thine ; heal the festered sores of a conscience
pierced through with sorrows and fears. I
am thine, O save me for thy mercies sake. Ap-
ply to me the plaister of thy sufferings , and
salve of thy grace , that I bleed not to death,
and languish in despair. Hast thou a desire that
a Sinner should dye ? O rather shew thy glory
upon me by way of mercy in taking away my
sins, then by way of justice in taking away my
life. Wilt thou break and dash in pieces the
work of thine own hand ? Wilt thou cast a-
way the purchase of thy blood ? Wilt thou
spill so much sanctifying grace infused into
me by the Spirit of grace ? Add, I humbly be-
seech thee, rather more to rinse, and thorough-
ly cleanse me from all dregs of sinful pollutions.

The Handmaid

I have gone astray from thee, O thou *Shepherd and Bishop of my soul*. I have wearied myself in the ways of vanity, and lost my self in the wiles of Satan: O thou that art the good and tender hearted *Shepherd*, who gavest thy life for thy sheep, and ledest ninety nine in the desert to seek the lost sheep: take me upon thy shoulders, and carry me back home to thy sheepfold; and hold a watchful eye over me hereafter, that I wander not from the ways of thy Commandments, but continually listening to thy voice, and observing thy rod and thy staff, and following thy steps, I may be led by thee into the ever green pastures above, and the Waters of comfort, and Rivers of pleasures, that spring at thy right hand for evermore, Amen.

Another PRAYER.

FATHER, I have sinned against Heaven, and against thee, and am therefore ashamed to look up to Heaven, or call thee any more Father; lest in so calling thee I should dishonour thee, and thereby heap more coals of thy wrath upon my head. For I have forsaken thy House, and gone away far from thee. I have prodigally lavished out my time, and wasted thy substance (my body and soul) in riotous living. I have embezeled thy goods (my gifts of nature) and wrapped up thy Talent of Grace in a nap-

napkin, and no way put it to any spiritual encrease. Nay, forgetting my self to be *born of thee by Water and the Spirit*, I have indented with hell, and entred into Covenant with death, and served the devil and my impure flesh and this world (*wholly set upon wickedness*) in the vilest and basest manner.

I who did sometimes, and might still have eaten *Angels food*, I have greedily fed *with Swine* upon the empty *husks* of sensual and sinful repasts. Yet, though I am *unworthy to be called thy son*, thy Son in thy bosom is worthy to obtain a pardon for as great an offender as I am: His Blood cleansed some of their hands that were embrued in it, and saved them who spilt it. I confess, I have forfeited all my interest in that high price of my redemption, by *selling my self to work wickedness against thee*, by presuming upon thy goodness, and his merits, and *turning the grace of thy Spirit into wantonness*. But his merits and sufferings, have satisfied even for this abuse of them: and none perisheth by thy will, but their own wilful rejecting a gracious pardon tendered them, even to the last gasp. O Lord, *thou stretchest thine armes all the day long to rebellious sinners*, and some thou callest at the last hour. Yet it is *day*, yet I see the light of life, yet I behold the arms of my Redeemer stretched upon the Cross: I view his *wounds* bleeding afresh to cleanse and heal me. The *wells of Salvation* digged in his *hands, feet, and side*, are not dry: Yet I breath, & the greatest comfort I take in it is, that I can
fetch

Here insert
thy particu-
lar sins
which lie
most heavy
upon thy
conscience.

fetch deep sighs for my sin. O Lord, despise not the sighing of a contrite heart : O cast him not from thy presence, who valueth thy love above all things in Heaven and Earth. For, *whom have I in heaven but thee, O Lord? or what do I desire in the Earth in comparison of thee?* I make no reckoning of any thing in the world with thee, nor of all the world without thee : O Lord take away all things from me, so thou givest me thy self: For all my hope is in thy promises, all my comfort in thy word, all my riches in thy boanty, all my delight in the light of thy countenance, all my contentment in thy love. And now that my sins have cast a thick cloud between me and thy face, which sometimes shined most brightly upon me, I am as unable to expresse, as long to endure my sorrow and hearts grief for it. Thou, O Lord, who alone hast fathomed the depth of my sin, canst sound the bottom of my sorrow. O my God, my estate decayeth, my bodily strength faileth, my heart fainteth, my friends forsake me, all thy creatures taking justly thy part, band themselves against me. Yet all this I have, and by thy supporting grace, shall be able to bear. But thy angry and dreadful face, from *which Heaven and earth fled away*, who can abide? In my prosperity the joy of all my joyes was the perswasion of thy love; and now in my adversity the affliction of my afflictions is the apprehension of thy wrath. This is the *venom of thine arrows that drinks up my blood*. If the light in me be darkness, how great must my darkness
 nest

ness needs be? This is my heavy and doleful case; my light is darkness to me, my day night, my comfort terror, my joy sorrow, my only happiness my greatest misery. For thou, O my God, when thou listest the light of thy countenance upon me, art my light, my comfort, my joy, my happiness: but now thou frownest upon me, I see a storm in thy look, flaming fire in thine eyes, and hell it self in thy displeasure: What shall I do? Whither shall I turn my self? The further I flie from thee, the nearer I draw to hell; the nearer I come unto thee, the nearer I approach to a consuming fire. I retire therefore into my self, I return to the closet of my heart, I shut the door of my lips; I keep silence even from good words, though it be pain unto me; I vent my desires in sighs; I voice my prayers in groans; I pour out my complaint in tears.

[Here make a pause for a while, bewailing thy sins, and then go on as followeth.]

O LORD, consider how I mourn in my prayers, and am vexed! O spare him who condemneth himself, accept him who refuseth and denieth himself; be reconciled to him who is grievously displeased with himself for displeasing thee: give him thy self, who depriveth himself of all things but thee. Let mine eyes fast from all delectable objects, till I see thy face again in righteousness. Let mine ears fast from all pleasing and melodious sounds, till

till I hear thee speak peace unto my conscience. Let my taste fast from all dainty meat, till I come to relish again the food of life. Let all my inward and outward senses fast from all pleasures and comforts, till I regain the sense of thy love. Gracious Father, who instructest thy children even by their follies, and strengthenest them by their falls; grant that the soul and filthy sins which I have committed, may breed in me a general loathing of the puddles of sin, and a thirsty desire for the fountain of grace, and laver of thy blood to bathe my soul in, defiled with all sinful impurity. It was prophesied of thee (meek Saviour) that thou *shouldest not break a bruised reed, nor quench the smoking flax*: I am a reed, weak as a reed, unstable as a reed, hollow and empty (of inward grace) as a reed, easily blown down with any vehement wind of temptation, and I am grievously bruised with the burden of my sins, and the weight of thy judgments. O break me not, but make me a Cane to write thy mercies in capital letters. *I am smoking flax*, the light of my joy and comfort is blown out; I smoke for my sins; I exhale from my heart bitter fumes of pensive thoughts, that set mine eyes all of a water: yet there is some heat of charity in me, some fervent desire of amendment, some spark of grace: O quench it not, but blow it with the soft breath of thy spirit of meekness, that it may break into a flame. Renew in me what is decayed, repair what is lost; above all, *restore unto me the light of thy countenance, and I shall be whole*. Thou invitest all those

those that are *heavy laden to come unto thee* : O Lord, I would come unto thee, but that I am so weary and heavy laden that I cannot stir. I groan, and pant, and faint under this burthen day and night, and none can ease me, but thou O Saviour, who hast born our infirmities, and carried our sorrows. O take this heavy burden from me, and put upon me thy easie yoke : direct me by thy word, and strengthen me with thy grace, and quicken me by thy Spirit, that I may cheerfully follow thee who art the *Way*, stedfastly believe in thee who art the *Truth*, and in the end attain thee, and world without end enjoy thee who art the *Life*. So be it. *Amen.*

The close out of Scripture.

Make thy face to shine upon thy Servant : save me for thy mercies sake, Psalm 31. 16.

Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce, Psalm 51. 8.

RACHELS TEARS: Or an Admonition, Hymn, and Prayers.

To stir up the affections of all well disposed Christians, to commiserate all the afflicted Members of Christ, especially those that suffer for the testimony of a good conscience beyond the Seas.

THE ADMONITION.

THE ANALYSIS.

For a fellow feeling of our Brethrens miseries, and taking them to heart, we have in scripture,

- | | |
|----------------------------|--|
| 1. Express Precepts | { In the Law.
{ In the Gospel.
{ Father.
{ Son.
{ Holy Ghost. |
| 2. Holy prece-
dents in | { God the
{ David.
{ Eli and his daughter.
{ Esay.
{ Jeremiah.
{ Micah.
{ Paul. |
| 3. Forcible reasons : for | { 1. We are all members of one body.
{ 2. Christ suffereth in the Saints.
{ 3. The Church mourneth for her children.
{ 4. The enemies of God triumph at the calamities of his People.
{ 5. We are all subject to the like afflictions.
{ 6. God threatneth heavy judgments against those that are void of bowels of compassion. |

THE

THE TEXTS

O Pray for the Peace of Jerusalem, they shall prosper that love thee, *Psalms* 122. 6.

God commandeth
compassionate sorrow

For my Brethren and Companions sake, I will now say peace be within thee, *Verse* 8.

Weep with them that weep, *Rom.* 12. 15.

Remember them that are in bonds, as bound with them, *Heb.* 13. 3.

Put on therefore as the elect of God and beloved, bowels of mercy, kindness, meekness, long-suffering, *Col.* 3. 12.

Be ye all of one mind, having compassion one of another; be pitiful, be courteous, *1 Pet.* 3. 8.

If there be any fellowship of the spirit, if any bowels and mercy, fulfil ye my joy, that ye be like minded, *Phil.* 2. 1, 2.

Thou (O Lord) art full of compassion, and gracious, plenteous in mercy and truth, *Psalms* 86. 15. and 145. 8. and 111. 4.

Compassion is pattern'd
unto us in
God the Father.

It is the Lords mercy that we are not consumed, because his compassions fail not, *Lam* 3. 22

When no eye pitied thee, to have had compassion on thee, but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born, *Ezek.* 16. 5.

And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, when thou wert in thy blood, live, *Verse* 6.

He will turn again, he will have compassion upon thee, *Micah* 7. 19.

He

He shall call his name *Ishmael*, because the Lord hath heard thy affliction, Gen. 16. 11.

Leab called his name *Reuben*, for she said, Surely the Lord hath looked upon mine affliction, Gen. 29. 32.

Then we cried unto the Lord God of our Fathers; the Lord heard our voice, and looked on our affliction, and our labour, and our oppression, *Dent.* 26. 7.

The Lord saw the affliction of *Israel*, that it was very bitter, 2 *Kings* 14. 26.

Gen.

And the Lord said, that he would not blot out the name of *Israel* from under Heaven, *Verse* 27.

And when he came near, he beheld the City, and wept over it, *Luke* 19. 41.

When *Jesus* saw her weeping, and the Jews also weeping that came with her, he groaned in the spirit, and was troubled, *John* 11. 33.

And *Jesus* wept, *Verse* 35.

Wherefore in all things it became him to be like unto his brethren, that he might be a merciful and faithful high Priest, *Heb.* 2. 17.

For in that he himself having suffered being tempted, he is able to succour them that are tempted, *Verse* 18.

H. Ghost.

Likewise the spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered, *Rom.* 8. 26.

Saints.

Did I not weep for him that was in trouble? and was not my soul grieved for the poor? *Job* 30. 25.

David.

Then *David* and his people that were with him, lift up their voice, and wept till they had

had no power to weep, 1 Sam. 30. 4.

And it came to pass that when he made mention of the Ark of the Lord, that it was taken, he fell from the seat backward, and brake his neck, 1 Sam. 4. 18.

When she heard that the Ark of the Lord was taken, *she fell in travel*, for her pains came upon her, Verse 19.

And she named the child *Ichabod*; saying, the glory is departed from Israel because the Ark of the Lord is taken, 1 Sam. 4. 21.

I will weep bitterly, labour not to comfort me, because of the *spoiling of the daughter of my people*, Esay 22. 4.

My bowels, my bowels, I am pained at my very heart, my heart maketh a noise within me, *I cannot hold my peace*, because thou hast heard (O my soul) the sound of the alarum of war, Jer. 4. 19.

O that my head were waters, and mine eyes a fountain of tears, that I might *weep day and night for the slain* of the daughter of my people; Jer. 9. 1.

I will wail and howl, I will go stript and naked, I will make a wailing like the Dragons, and mourning like the Ostriches, Micah 1. 8.

For her wound is incurable, *for it is come unto Judah*, it is come unto the gate of my people even unto Jerusalem, Verse 9.

I have great heaviness, and continual sorrow in my heart: for I could wish that my self were separated from Christ, *for my Brethren, my kinsmen* according to the flesh, Rom. 9. 3.

Who is weak, *and I am not weak?* who is offended, and I burn not? *2 Cor. 11. 29.*

Reasons.

1. All Christians are fellow members.

Whether one member suffer, *all Members suffer with it, 1 Cor. 12. 26.*

Now ye are the body of Christ, and *members one of another, Verse 27.*

Saul, Saul, why persecutest thou me? Acts 9. 4.

2. The sufferings of the Saints are Christs sufferings.

And he said: Who art thou Lord? And he said, *I am Jesus whom thou persecutest, Verse 5.*

Always bearing about in the body, *the dying of the Lord Jesus*, that the life of Jesus might be manifest in our bodies, *2 Cor. 4. 10.*

I was hungry, and you gave me no meat: I was thirsty, and you gave me no drink, *Mat. 25. 42.*

I was a stranger, and you took me not in; I was naked, and ye cloathed me not; in prison, and you visited me not, *Verse 43.*

3. The Church mourneth for her children.

Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce wrath, *Lam. 1. 12.*

4. The wicked triumph in the ruine of the godly.

How long shall the *adversary reproach?* How long shall the *enemy blasphem*e thy name for ever? *Psalms 74. 10:*

My tears have been my meat day and night; whilst *they daily say unto me, where is now thy God, Psalms 42. 3.*

Were it not that I feared the wrath of the enemy, lest the adversary should behave themselves strangely, and lest they should say our hand is high, *Deut 32. 26, 27.*

Tell it not in *Gath*, publish it not in the streets

streets of *Ascalon*, lest the daughters of the *Philistines* rejoyce, lest the daughters of the uncircumcised triumph, 2 *Sam.* 1. 20. and *Mic.* 1. 10.

If they do this to the green tree, what shall be done to the dry? *Luke* 23. 31.

The time is now come, that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God? 1 *Pet.* 4. 17.

5. No calamity falleth on any of Gods children but may befall us

Remember them that suffer adversity, as being your selves also in the body, *Hebr.* 13. 3.

This cup also shall pass thorow unto thee, thou shalt be drunken, and shalt make thy self naked, *Lam.* 4. 21.

Ye shall drink indeed of my cup, and be baptized with the baptism wherewith I am baptized, *Matth.* 20. 23.

The same afflictions are accomplished in your brethren that are in the world, 1 *Pet.* 5. 9.

Suppose ye that those *Galileans*, because they suffered such things, were greater sinners?

I tell you nay, but except ye repent, ye shall all likewise perish, *Luke* 13. 2, 3.

Woe be unto them that are at ease in Sion, 6. A woe is denounced against those that are un-
Amos 6. 1.

Ye that put far away the evil day, and cause the fear and violence to come near, *Verse* 3.

That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the afflictions of *Joseph*, *Ver.* 6.

6. A woe is denounced against those that are un-
sensible of
their brethren's
afflictions.

THE HYMN

Wherein the zealous and devout soul ,

- a 1. *Passionately deploreth the miseries of Gods People.*
 b 2. *Earnestly prayeth for their deliverance.*
 c 3. *Confidently relieth upon Gods mercies and gracious promises , for present relief and succour.*

a **H**old not thy tongue O God , keep not still silence, refrain not thy self, O God, *Psalms 83. 1.*

For loe; thine enemies *make tumults* , and they which hate thee have *lift up their head*, *Verse 2.*

They have taken crafty *counsel against thy people* , and *plotted against thy hidden ones*, *Verse 3.*

They have consulted together with one consent, and are *confederate against thee*, *Ver. 5.*

Israel.

They have said : Come, let us root them out , that they be no more a people , and that the name of Reformed Churches *be no more in remembrance*, *Verse 14.*

O Lord God, how long wilt thou be angry with the People that prayeth ? *Psalms 80. 4.*

Thou hast fed them with the bread of tears , and givest them *plenteousness of tears to drink*, *Verse 5.*

Thou hast made them a very strife unto their neighbours , and their *Enemies laugh them to scorn*, *V. 6.*

Thou

Thou hast shewed *thy people heavy things*,
thou hast given them a drink of deadly wine;
Psalms 60. 3.

Thou hast moved the land, and divided it;
heal the sores thereof, for it shaketh, *Verse 2.*

Thou broughtest a vine out of Egypt, thou
didst cast out the Heathen, and plantedst it,
Psalms 80. 8.

The hills were covered with the shadow of
it, and the boughs thereof were like goodly
Cedar trees, *Verse 10.*

She stretched her branches to the sea, and
her boughs to the rivers, *Verse 11.*

Why hast thou then *broken her hedges*, that
all they that go by, pluck off her grapes? *Verse 12.*

The *wild Boar* out of the wood did root it
up, and the *wild beast* of the field hath de-
voured it, *Verse 13.*

b Turn thee again, thou God of Hosts, look
down from Heaven, *behold, and visit this*
vine, and the place of the vineyard - that thy
right hand hath planted, and the *branch* that
thou madest so strong for thy self, *Verse 15.*

Remember the Congregation which thou
hast purchased (the rod of thine inheritance
which thou hast redeemed) even Mount Sion,
wherein thou hast dwelt, *Psalms 74. 2.*

Lift up thy feet, that thou mayest utterly de-
stroy every enemy, which hath done evil in thy
Sanctuary, *Verse 4.*

O God, how long shall the adversary do
this dishonour? how long shall the Enemies
(of thy truth) blaspheme? why withdrawest
thou thy hand? why pluckest not thou thy

right hand out of thy bosom to consume the enemies? *Verse 10, 11.*

Heathen.

Wherefore should the Idolaters say? where is now their God? *Psalms 79. 10.*

O let the vengeance of thy Servants blood be openly shewed upon the mis-believers in our sight, Verse 11.

Heathen.

O let the sorrowful sighing of the Prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die, Verse 12.

Look upon thy Covenant; for all the Earth is full of darkness and cruel habitations, Psalm 74. 21.

Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily, Verse 23.

Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth more and more, Verse 24.

Pour out thy wrath upon the Heathen that have not known thee: and upon the Kingdoms that have not (sincerely) called upon thy name, Psalm 79. 6.

O remember not our old sins, but have mercy upon us, and that soon, for we are brought very low, Verse 8.

Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful to our sins for thy Names sake, Verse 9.

O be thou our help in trouble: for vain is the help of man, Psalm 60. 11.

c Through thee we shall do great acts, for it

it is thou that shalt tread down our Enemies ,
Verse 12.

Thou shalt arise and have mercy upon Sion ,
for it is time that thou have mercy upon her ;
yea, the time is come, *Psalms 102. 13.*

And why ? thy Servants think upon her
stones, and it pitieth them to see her in the
dust, *Verse 14.*

The Idolatrous People shall fear thy Name, O Heathen,
Lord , and the Kings of the Earth thy Maje-
sty, *Verse 15.*

When the Lord shall build up Sion, and when
his glory shall appear, *Verse 16.*

When he turneth him to the prayer of the
poor destitute , and despiseth not their desire,
Verse 17.

This shall be written for those that come after,
and the People which shall be born , shall praise
the Lord, *Verse 18.*

For he looked down from his Sanctuary ;
out of the Heaven did the Lord behold the
Earth, *Verse 19.*

That he might hear the mournings of such
as be in captivity, and deliver the Children ap-
pointed unto death, *Verse 20.*

That they might declare the Name of the Lord
in Sion, and his worship at Jerusalem, Verse 21.

THE PRAYER.

MOst loving Saviour, and dearest Redeem-
er, the Head and Bridegroom of thy
Church, cast down thine eye of pity to behold

the grievous misery; incline thine ear of mercy, to hearken to the deepest groans and loudest cries of thy disconsolate Spouse, trampled under foot by the professed Enemies of the Gospel, and open persecutors of thy truth. O God, the superstitious and idolatrous Corrupters of true Religion have entred into thine inheritance in *Bohemia*, the *Palatinate* and other Christian States; thy holy Temple have they defiled, and made (Cities of defence for the Reformed Churches) heaps of stones. They have turned thy *Bethels* into *Bethavens*, they have set up again the abomination of desolation, where it ought not to be. They have banished, or murdered thy Prophets; they have cruelly persecuted thy people, that worship thee *in spirit and truth*, and hate all those that hold *with superstitious vanities*. Some they have famished, part they have oppressed with insupportable yokes, others they have stript of all their goods, and sent them naked and destitute of all means of support, to sollicite the clemency, and try the charity of strangers, and many thousands they have massacred in barbarous and savage manner. *How long, Lord, holy and just, dost thou not revenge their blood? How long wilt thou suffer Satan to rage, and Idolaters to reign, and the man of sin to exalt himself above all that is called God? and by himself and his wicked instruments (now in place and power) to triumph over thy dearest children, suffering for the testimony of Jesus Christ, and for his Gossels sake killed all the day long, and appointed as sheep for the slaughter? We know, O Lord*

Lord, that *thine arm is not shortned*, that it cannot save; neither is *thine ear heavy*, that it cannot hear, but our iniquities have made a separation between thee and us, and our enemies prevail against us, because through our presumptuous sins, we have now made thee our enemy. We must and do acknowledge, to the glory of thy name, and to the *shame and confusion of our faces*, that *thou art righteous in all thy wayes*, and clear when thou art judged: but we have not given thee our hearts, and therefore thou hast taken away all our hearts from us: our hands are not lifted up unto thee, and therefore they cannot fight thy battels: our sins against thy known truth revealed unto us, are our Enemies best plea against us; our infirmities are their strength, our rents their union, our diffidence their confidence, our *adding iniquities to iniquities*, and *transgressions to transgressions*, are the renewing and continual supply of their forces against us. Why should we go about to hide that from thine all-seeing eye, which is too much in the view of all Men? O that we had not just cause (if not to complain in publick, yet) to mourn in secret day and night, that where the Gospel is most sufficiently and faithfully preached, the Ministers thereof are least esteemed; and that not Villages and Towns only, but whole Provinces and Countries are planted with Zeba's and Zalumna's, that have taken to themselves the houses of God into possession, and employed the holy portion of the Levites to nourish their luxury, pride, wantonness and profaneness. Where Idolatry is banished, is
not

not Sacriledge entertained? Where Heresie is weeded out, doth not Schism take deep root? Where the yoke of Antichrist is cast off, is not carnal liberty let loose? Where one Devil is cast out, are not seven received into his room? The *Manna of the Word*, by reason of the plenty of it, is grown cheap among many, and they begin to *loath it*, and they cry again for the *onions and garlick of Egypt*; they have been *fed so plentifully*, that they *grow wanton*, & every one of them, *goeth a whoring after their own inventions*: What religious heart is not broken a sunder to see those who profess one truth, and acknowledge one mother, from whose breasts they have sucked the sincere milk of the word, & have been fed at the same Lords table, & have *been partakers of one bread*, & therefore should be *one body and one bread*, not only to be broken into many Factions, but also crumbled into the smallest Sects! How should God cast a gracious look upon us of the reformed profession, as in former times he hath, when he seeth that the *Bond-woman hath more Children than the free*, that superstition is more fruitful in good works, than true Religion; that ignorant Papists are more careful to keep their *blind Saints dayes*, than we, who say we see, are to keep the *Lords day*; that they make more conscience of violating the *Traditions of men*, than we of transgressing thy most holy Laws! It is just with thee, O Lord, to *begin judgment at thine own House*, and to *beat us with many sore stripes*, who better *know* thy will than they do, yet *do it not*. Albeit the Jews were thine
own

own People, and the Philistines *Lo-ammi*, the Israelites thy true worshippers, and the Assyrians Idolaters; the Romans right believers, and the Goths and Vandals, Pagans or Hereticks; the Greeks Christians, and the Sarazens Mahumetans; yet was it just with thee, and righteous in thine eyes to *cleanse thy floor* in Palestine by the Philistines *fan*, and to purge *the gold* in Assyria in the *Babylonish furnace*, and to wash *the Courts and streets* in Italy and Rome it self by the *Gothish inundation*, and to prune the vine in Greece and Egypt with the *Sarazens knife*; and now in our dayes, to reform disorders and abuses that have crept into the reformed Churches by confusion it self, and cure the security & carnal liberty of Christian professors, by Antichristian persecutors. We cannot impeach thy justice herein; as neither do we distrust thy power, or entertain any doubt, or the least scruple of our most holy faith. Our cause we are assured is good, but we are evil; our Religion is true, but many of us are not true to it; our *faith is precious*, but our lives are vile; our profession is holy, but *we adorn it not with a holy conversation*: Of those that have given their names to the Gospel, and having purged out the dross of Popish rites and superstitions, how few have purged out their natural corruptions? What is it to cleanse our profession from dregs of humane inventions, if with *Moab*, we are still *settled upon our own lees* of security and sensuality? Yet, O Lord, *forget not to be gracious*, though we have been, and are most ungracious

cious: consider the frailty of our nature and strength of our ghostly enemies. Thou art, O Christ, the Redeemer of the Church, save the purchase of thy blood; thou art the Head, compassionate thy Members; thou art the Bridegroom, O cherish, comfort, and revive thy drooping Spouse, throwing her self down at thy feet, and pitifully crying for home in her banished, food in her starved, apparel in her naked, liberty in her captivated, relief in her distressed, ease in her tormented, solace in her afflicted children. Restrain the power of Satan, confound the counsel of all *Achitophels*, prevent the mischievous devices of all *Hamans*, bridle the rage of *Senacharibs*, and stop the furious march of *Antiochusses*; Let all Nero's, and Domitians, and Trajanes, and Antonines, and Severusses, and Maximinusses, and Deciusses, and Valerians, and Aurelians, and Dioclesians, and Julians, that fight against thee & thy Church, find and feel that they *kick against the pricke*, and dash against that rock, which in the end *will grind them to powder*. O suffer them not to abuse thy long-suffering any longer, either to increase their tyranny, or to dishearten thy Children, who have *wept for their grievous miseries, till they can weep no more*; but *lay their mouth to the dust*, if there be any hope; why *should the rod of the ungodly lie still upon the lot of the righteous*? O bring the ungodliness of the wicked to an end; let not their wicked imaginations thus prosper, lest they be too proud. Thou, who only art the true God, and God of truth, shew thy self (as thou hast of late begun in our sight

fight in the Netherlands) a mighty protector of the truth: and now that thine own People have *received at thy hands the cup of trembling*, to purge out corrupt humours out of their body; let it *pass through* to thine and our implacable enemies, that *they may wring out the dregs thereof*: and let all that love the sincere worship of thee, and call upon thy name, and rely wholly upon thee, *triumph because of thy truth*: Or if thou seeest it best for us that are reserved for the last and worst times, to be continually exercised with crosses after crosses, and afflictions upon afflictions, sanctify we beseech thee, all these chastisements of thy love unto us. Forsake us not in our dreadful tryal, but *walk with us even in the midst of the fiery Furnace*; put upon us the whole armour of light, that we may overcome all the powers of darkness; And for thine elects sake, for thy promise sake, for thine honours sake, for thy Christs sake shorten the dayes of Antichristian tyranny and persecution, and hasten the coming of thy Son in the clouds with great glory, to put an end to all the sufferings of thy Saints, and crown them with eternal glory and happiness in thy Kingdom. Amen. Amen.

The close out of Scripture.

Remember, O Lord, what is come upon thy Children: consider & behold their reproach,
La. 5. 1.

Their inheritance is turned to strangers, and their houses to aliens, Ver. 2.

They are Orphans and fatherless, and their Wives as Widows, Ver. 3.

Their

The Child-bearing womans

Their necks are under persecution: they labour and have no rest, Ver. 5.

The joy of their heart is ceased, and their crown is fallen from their head, Ver. 15.

For this our heart is faint, for these things our eyes are dim, V. 37.

Wherefore dost thou forget us for ever? and forsake us so long time? Ver. 20.

Turn thou them and us to thee, O Lord, and we shall all be turned: renew our dayes as of old, Ver. 21.

The child-bearing Womans Devotion.

In her Travel, and After her Travel.

The A D M O N I T I O N.

T H E A N A L Y S I S.

Religious Women ought patiently & comfortably to endure the pains of Child-birth, considering,

1. That fruitfulness is a special blessing and honour to a Woman.
2. That these pains were the punishments, and are the memorials of Eves transgression.
3. That the hope of Children, who may be members of Christ, & heirs of salvation, asswageth the pains for the present, and the joy for them afterwards extinguisheth the memory of them.
4. That they have daily experiments of Gods strange deliverances, especially in this kind.
5. That Child-bearing hath a promise annexed unto it of a blessing { Temporal, } if the Mother be faithful, and so continue. THE

THE TEXTS.

O Lord God of Hosts, if thou wilt indeed look upon the affliction of thine Hand-maid, and wilt not forget her; but wilt give her a man child; I will give him to the Lord all the dayes of his life, 1 Sam. i. 11.

Fruitfulness is a special blessing.

Lo children, and the fruit of the womb, are an Heritage, and Gift that cometh of the Lord, Psalm 127. 3.

Like as arrows in the hand of a Gyant: even so are young children, Ver. 4.

Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate, V. 5.

Thou fillest their belly with thy hid treasure, Psalm 17. 13.

Elizabeth said, Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men, Luke 1. 25.

Unto the Woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow shalt thou bring forth children, Gen. 3. 16.

The pains are deserved by the sin of Eve.

Adam was not deceived; but the Woman being deceived was in the transgression, 1 Tim. 2. 14.

A Woman when she is in travel hath sorrow, because her hour is come: but as soon as she is delivered of a child, she remembereth no more her anguish for joy that a man is born into the world, John 16. 21.

Are sweetened with the hope of a Child.

Be

Be fruitful, and multiply, and replenish the Earth, *Gen.* 1. 28.

And a promise of blessings.
Temporal.
Spiritual.

Be ye fruitful and multiply, and *bring forth abundantly* on the Earth; *Gen.* 9. 7.

Notwithstanding she shall be *saved in Child-bearing*, if they continue in faith, and charity, and holiness, and sobriety, *1 Tim.* 2. 15.

A P S A L M for Women
in Travel.

IN thee, O Lord, do I put my trust: Let me never be put to confusion, *Psalms* 71. 1.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me, *Ver.* 2.

Lord strengthen me upon the bed of languishing: make all my bed in my sickness, *Psalms* 41. 3.

Lord be merciful unto me: heal my soul, for I have sinned against thee, *Ver.* 4.

Make hast O God to deliver me; make hast O Lord to help me, *Psalms* 22. 19.

For thou art my hope, O Lord God: thou art my trust from my youth, *Psalms* 71. 5.

By thee have I been holden up ever since I was born; thou art he that took me out of my Mothers womb; my praise shall be continually of thee, *Ver.* 6.

I am feeble and sore broken: I have roared by reason of the disquietness of my heart, *Pf* 38. 8.

Lord

Devotion in her Travel.

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Lord, all my desire is before thee; and my groaning is not hid from thee, Ver. 9.

My soul is bowed down to the dust; my belly cleaveth to the Earth, Psalm 44. 25.

Make hast to help me: O Lord my salvation, Psalm 38. 22.

Lord hear me in this day of my trouble; thy Name O God of Jacob defend me, Psalm 20. 1.

Send me help from the Sanctuary: and strengthen me out of Sion, V. 2.

Bless me Lord, and bless the Fruit of my womb.

A PRAYER for a Woman in Travel.

O Most righteous and merciful God, who hast justly inflicted these sorrows upon my sex which I now endure for the transgressions of Eve, the Mother of the living; and yet in judgment remembering mercy hast sanctified them to the propagation of thy Church; and doest graciously and wonderfully strengthen and help thy Servants in them, born to overcome the pains, and escape the danger; have pity upon the feeble estate of thy poor Hand-maid, unable without thy special assistance to go through this great work of Patience and Labour. My first Parent did eat the sower grapes, and my teeth are set on edge; and I now taste the bitterness of that forbidden fruit, and from my heart loath & detest it.

G g

I con-

I confefs, gracious Lord, that both my self and my Child yet unborn, have deserved to perish both in our sins original or actual; and I humbly submit it and my self to thy gracious will and pleasure: yet my hope is in that blessed *Seed of the Woman that brake the Serpents head*, that thou hast a blessing in store for me, and that, that I bear in my womb, of which I am as much in travel in my soul to bring it forth to thee, and make it thine, as I am in labour in my body to bring it forth to me that it may be mine. Bless me, dear Father, in both works, that of nature, and this of grace. Lord, punish not the Child for the Parents sake, but rather preserve the Parent for the Childs sake, that both may *live and praise thy Name*. Sanctify unto me these pains and throws, that they may serve not only as corrasives for sins past, but also as preservatives against sin to come. Bless me in the use of all ordinary meanes, for my safe *Bearing* and bringing forth my Child. Comfort my fainting heart and strengthen my weak body, and assuage my bitter pangs and sorrows, and sweeten them with an assured hope of an happy and speedy exchange of them into comfort and joy *that a Child is born into the World*. Lord, who wert present with me at my conception, be present with me in the safe *delivery* of that I have conceived. Let thy hand which *formed and fashioned* my babe in my womb, keep all the parts and members of it in due shape, substance and proportion, that the notes of the Parents sin be not seen in the marks, maims, and defects of the Child. It is
my

my *labour*, but it is thy work, O Lord, to make it a living instrument of thy glory. Perfect, I beseech thee, the work thou hast begun, and wrought in me thine unworthy *Work house*: make it like all the works of the Creation; to which thine own mouth gave testimony that they were perfect good. Deal not with me according to my wickedness, but according to thy gracious goodness. Carry such a hand over me in all the time of my labour and grievous pains, & after my delivery also that I may ever praise and magnify thee for the work of thy grace in my patience, of *thy power in my strength*, of thy providence in my timely delivery, and thy great mercy in my safety, and the preservation of my fruit; for which I humbly beg a blessing from thee, and do dedicate it and my self to thee: receive both, in and for *thy holy Child Jesus* sake, to whom with thee; and the blessed Spirit be all honour, praise and thanksgiving, now and for ever, *Amen.*

**The Child-bearing Womans Devotion
after her Delivery.**

*The ADMONITION to repose confidence
in GOD.*

THE ANALYSIS.

For confidence in God in greatest and imminent
dangers, we have in Scripture,

1. Precepts.

ABRAHAM.
SARAH.
DAVID.
MOSES.
ELIAH.
HESTER.

2. Precedents in

JOB.
SHADRACH.
MESHECH, and
ABEDNEGO.
JONAH.
PETER.

3. Reasons
drawn from
God his

Names { Faithful Cre-
ator.
Saviour.

Attributes { Omnipoten-
cy.
Good-
ness.

Promises.
Works or performan-
ces.

THE

THE TEXTS.

Offer the sacrifice of righteousness : and put your trust in the Lord, *Psalms* 4. 5. Confidence in God commanded.

Put thou thy trust in the Lord, and be doing good, *Pf.* 37. 3.

Commit thy way unto the Lord, and put thy trust in him, *V.* 5.

Charge the rich that they trust not in uncertain riches, but in the living God, &c. *1 Tim.* 6. 17.

God will provide a Lamb for a burnt-offering, *Gen.* 22. 8.

Abraham *above hope believed* under hope, that he should be the Father of many Nations, Practised by Abraham.
Rom. 4. 18.

Through faith *Sarah* received strength to conceive seed, and was delivered when she was past age, because she judged him *faithful* which had promised, *Heb.* 11. 11. Sarah.

Moses said, *Fear not*, stand still, and behold the salvation of the Lord which he will shew you this day, *Exod.* 14. 13. Moses.

David said, The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he *will deliver* me out of the hand of this Philistine, *1 Sam.* 17. 37. David.

Elijah said, As the Lord liveth before whom I stand, *I will surely shew my self* unto *Abah* this day, *1 King.* 18. 15. Elijah.

I also and my Maids will fast, and so *I will* Hester.

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go to the King, which is not according to the Law, and *If I perish, I perish*, Hest. 4. 16.

Job.

I am sure that my Redeemer liveth, &c. Mine eyes shall behold him, though my reins be consumed within me, *Job* 19. 25. See *Job* 13. 15.

The three Children as they are called.

Shadrach, Meshech and Abednego answered: We are not careful to answer thee in this matter, *Dan* 3. 16.

Behold, our God whom we serve, is able to deliver us from the hot fiery fornace, and he will deliver us out of thy hands, O King, *V. 17.*

Jonah.

Jonah prayed to the Lord out of the Fishes belly, *Jonah* 2. 1.

I said, I am cast away out of thy sight, yet will I look again toward thine holy Temple, *Ver. 4.*

Reasons drawn from God. His name.

Commit their souls to him in well doing, as a faithful Creator, *1 Pet.* 4. 19.

God is faithful, which will not suffer you to be tempted above that you are able, but will even give the issue with the temptation, *1 Cor.* 10. 13.

Of faithful Creator.

God is faithful, that our words to you were not yea and nay, *2 Cor.* 1. 18.

All the promises of God in him, are Yea and Amen, *V. 20.*

Saviour.

God is the Saviour of all men, especially of them that believe, *1 Tim.* 4. 10.

The Lord is my strength, my stony rock, my Saviour, my might, my buckler, &c. *Psalms* 18. 1.

His attributes of.

Casting all your care upon God, for he careth for you, *1 Pet.* 5. 7.

To

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To him that is able to do exceeding abundantly above all that we ask or think, *Epheſ.* ^{Omnipoten-} *3. 20.*

He is able to ſubdue all things unto himſelf, *Phil. 3. 21.*

We received the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in GOD which raiſeth the dead, *2 Cor. 1. 9.*

Who delivered us from ſo great a death; and doth deliver us; in whom we truſt that he alſo will deliver us, *V. 10.*

God is able to make all grace to abound towards you, that ye always having all ſufficiency in all things, may abound in every good work, *2 Cor. 9. 8.*

With God all things are poſſible, *Mat. 19. 26.*

Who is able to keep that which is committed to him till that day, *2 Tim. 1. 12.*

God is good unto all men, and his mercy is ^{Goodneſs.} over all his works, *Pſalm 145. 9.*

Who ſo dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty, *Pſalm 91. 1.*

A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand, but it ſhall not come nigh thee, *Ver. 7.*

God is faithful, and will eſtabliſh us, and keep us from evil, *2 Theſ. 3. 3.*

Bleſſed are all they that put their truſt in ^{Gracious} him, *Pſalm 2. ult.* ^{promiſes.}

Truſt thou in the Lord, and verily thou ſhalt be fed, *Pſalm 37. 3.*

Put thy truſt in him, and he ſhall bring it to paſs, *Ver. 5.*

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Hungry and thirsty, their soul fainted in them, *Psalm* 107. 5.

Perform-
ance.

So they cried unto the Lord in their trouble, and *he delivered* them out of their distress, *V. 6, 13, 19, 28.*

† To Lot.

The men put forth their hands and they *pulled Lot* into the house, *Gen. 19. 10.*

And smote the men that were at the door with blindness, *V. 11.*

2 The chil-
dren of I-
srael.

And the children of Israel *went* into the *midst* of the Sea *as on the ground*, *Exod. 14. 22.*

3 Eliah.

And the Ravens *brought* him bread and flesh in the morning, and bread & flesh in the evening, &c. *1 King. 17. 6.*

The Captain of fifty, said, Thou man of God, come down, *2 King. 1. 9.*

And *there came down fire from Heaven.* and consumed him and his fifty, *V. 10.*

4 Citizens of
Samartha.

There was a great famine in *Samaria*, and they besieged it till an asses head was sold for eight pieces of silver, and the fourth part of a kab of doves dung for five pieces of silver, *2 King. 6. 25.*

Elisha said, To morrow about this time shall a measure of fine flower be sold for a shekel, & two measures of barley for a shekel, and it came to pass, *Ch. 7. 16.*

5 The three
Children (as
they ate cal-
led.)

So *Shadrach, Meshech* and *Abednego* came forth of the fiery furnace, *Dan. 3. 26.*

There was *not a hair* of their heads *singed*, neither were their *coates changed*, neither had the smell of fire passed on them, *V. 27.*

6 Daniel.

Daniel said, My God hath sent his Angel, & *shut the lions mouths*, that they have *not hurt me*, &c. *Dan. 6. 22.*

And

Devotion after her delivery. 457

And the Lord spake to the Fish, and the Fish vomited out *Jonah* on the dry land, *Jonah* 2. 10. 7 *Jonah*.

And behold the Angel of the Lord came to *Peter*, and a light shined in the prison, and he smote *Peter* on the side, and raised him, saying, Arise up quickly. And his chains fell from his hands, *Acts* 12. 7.

When they passed the first & second watch, they came to the yron gate, which opened to them of its own accord, &c. *Acts* 12. 10.

The H Y M N

*Wherein the Child-bearing Woman after
her delivery,*

- (a) 1. Describeth the great danger she was in.
- (b) 2. Praiseth God for escaping it.
- (c) 3. Prayeth for a blessing upon the Fruit of her womb.
- (d) 4. Promiseth publick thanksgiving.

I Love the Lord because he hath heard the voice of my humble petition, *Psalms* 116. 1.

Because he hath inclined his ear unto me, I will call upon him as long as I live, *Ver.* 2.

(a) My heart was sore pained within me, and the terrors of death were fallen upon me, *Psalms* 55. 4.

Fear-

Fearfulness and trembling came upon me,
and the horreur of death overwhelmed me.
V. 5.

The sorrows of death compassed me, the pains
of hell gat hold upon me: I found trouble and
sorrow, Psalm 116. 3:

*I should utterly have fainted, but that I be-
lieve verily to see the Lord in the Land of the li-
ving,* Psalm 27. 13.

In my distress I called upon the Lord, and cried
unto my God, and he heard me out of his holy
Temple, and my cry came before him; it entred
even into his ears, Psalm 18. 6.

(b) *I sought the Lord and he heard me, yea and
delivered me out of all my fear,* Psalm 34. 4.

*When I called upon him, he heard me, and en-
dued me with much strength,* Psalm 138. 3.

He kept all my bones, so that not one of
them is broken, Psalm 34. 20.

*The Lord is nigh unto them that are of a bro-
ken heart, and saveth such as be of a contrite spi-
rit,* Ver. 18.

*God is my refuge and strength, a very present
help in trouble,* Ps. 46. 1.

*Gracious is the Lord, and righteous; yea our
God is merciful,* Psalm 116. 5.

*The Lord preserveth the simple: I was brought
low, and he helped me,* V. 6.

*Return to thy rest, O my soul, for the Lord hath
dealt mercifully with me,* V. 7.

*He hath delivered my soul from death, & mine
eyes from tears,* Ver. 8.

*Blessed be the Lord who daily loadeth me with
his benefits, even the God of my salvation,* Ps.
68. 19. He

Devotion after her delivery. 459

He that is our God, is the God of salvation, and unto God the Lord belong the issues from death, V. 20.

Who can utter the mighty acts of the Lord? who can shew forth all his praises? Psalm 106. 2.

Lo, children are an heritage of the Lord, and the fruit of the womb is his reward, Ps 127. 3.

As the arrows in the hand of the giant, so are the Children of thy youth, V. 4.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemy in the gate, Ver. 5.

(c) The Lord from out of Sion so bless me, that I may see my childrens children, and peace upon Israel, Psalm 128. 6.

That my Sons may grow up as the young plants, and my Daughters may be as the polished corners of the Temple, Ps. 144. 12.

What shall I render unto the Lord for all his benefits towards me? Ps. 116. 12.

(d) I will take the cup of salvation, and call upon the Name of the Lord, V. 13.

I will offer unto the Lord the sacrifice of thanksgiving, and call upon the Name of the Lord, Ver. 17.

I will pay my vows unto the Lord, now in the presence of all his People, V. 18.

In the Courts of the Lords house, even in the midst of thee, O Jerusalem, Ver. 19.

*A Thanksgiving for safe
Delivery.*

ETernal praises and thanks be rendred to thee, O Lord of my health and strength, in whose hands are the *ways of life, and issues of death*. I looked for extream danger, and behold safety; I looked for out-cries of sorrow, but behold showres of joy; I looked for sudden death, and behold present life to me and my sweet Babe. O that my heart were a *skilful inditer*, and my tongue as the *pen of a ready scribe*, to write down thy praises, and record the wondrous things thou hast done for my soul. Thou hast delivered my life from death; mine eyes from tears. Thou hast dealt graciously with me above my desert, enabled me above my strength; delivered me above my hope; and therefore I will rejoyce in thee above measure, and magnifie thee without end. Thou hast shut the *mouth of the pit* which would have swallowed me, therefore will I open my mouth in thy praises. Thou hast made good thy promises unto me, therefore I will make good my vows unto thee. Thou hast given me the Fruit of my womb, therefore will I return unto thee the fruit of my lips. Now I have felt thy strength in my greatest weakness, I have tasted thy goodness in my bitter pangs, I will therefore call upon thee in my troubles, and will praise thee in my deliverances, and depend upon thee as well in
want

Devotion after her delivery. 461

in want as in plenty, in sickness as in health, in death as in life. Thou mightest most justly have deprived me of the benefit, and my Infant of the hope of life. Thou mightest deservedly have cut off the root and the branch in the same moment, for both were at thy mercy, & liable to a curse; *but thy mercy is over all thy works.* Thou art good to them that are evil; gracious to them that are ungracious; merciful to them that are most sinful. *Thou desirest not the death of a sinner*, but of sin. Thou wouldest *that all should live*, and here sowe the seeds, and in Heaven reap the fruit of immortality. For to this end thou breathedst into us the life of nature, to make us capable of the life of grace, that thereby we may attain the life of glory. Therefore doest thou bring us into the light of this World, & settest us in the way, that walking the pathes of thy Commandments, we might in the end arrive at our country in Heaven. This life of nature thou hast now given to my Child, and continued it to me; add now, I beseech thee, grace to nature, and glory to grace hereafter, that as we now live in thee by nature, so we may live to thee by grace, & hereafter for ever live with thee in glory. *Thou hast ordained strength out of the mouths of Babes and Sucklings*, and justly mayest expect praise from them. *Gracious Lord*, first give my Infant strength, and then receive praises from it. The hidden treasure which for many moneths thou layedst up in me, is now safely taken out of me, and delivered to me; therefore I now offer it to thee in thy holy Temple. Accept that from me
which

which thou hast given to me. Receive that into thine hands which thou hast put into mine *arms*, wash it in the Font of Baptism, regenerate it by thy holy Spirit; feed it with *the sincere milk of thy Word*, till it hath knowledge to *chuse the good, and refuse the evil*. As it groweth in years, and stature and strength; so grant that it may grow in thy grace and favour, and increase in wisdom, and in the knowledge of our Lord and Saviour Jesus Christ. So be it. *Amen.*

Now unto the King immortal, everlasting, invisible, unto GOD only wise, be honour and glory for ever and ever, Amen: 1 Tim. 1. 17.

The Sick-mans Devotion.

In his sickness.

After his recovery.

When thou art smitten with sickness, O devout Christian,

1. **E**NTer into thy private Chamber, and *commune with thine own heart*, and search out diligently the cause of thy Heavenly Fathers displeasure, Ps. 4. 4.

2. Confess thy particular sin or sins, for which thy heart *smiteb thee* most, with sighs and tears, Ps. 32. 5, 6.

3. Promise, and fully purpose amendment, through the assistance of grace, Ps. 39. 1.

4. Advise with the Phylician of thy soul, and follow his godly direction, and desire him

See Job 32. to pray for thee, and minister a word of comfort
James 5. 14. unto thee; and (if thou find thy self fit for it)

in the beginning of thy sickness, when thou art in perfect sense and memory, participate of the blessed Sacrament, rather than when thy faculties are more enfeebled.

5. Use carefully all good means of physick and dyet for thy recovery; yet rely not upon the means or instrument, but upon God, *Ecc. 38. 1. 2 Chron. 16. 12.*

6. Pray *to God instantly and continually;* { First, and absolutely, for the health and salvation of thy soul.
Secondly, and conditionally, for the health of thy body.

7. Settle thine estate, and make thy Will, that thou mayest be more free for holy and heavenly meditations, *Is. 38. 1.*

8. Submit thy self wholly and absolutely to Gods good will and pleasure concerning thee, whether for life or death, *1 Pet. 14. 19.*

9. Read (if thou be able) or appoint to be read unto thee at seasonable times, select Chapters of Scripture; as *Ro. 8. Phil. 1. 1 Cor. 15. 1. 1 Thes. 4. 2. 2 Cor. 5. John 3. 6. 17. Heb. 12. Job 19. Rev. 2. 3. 21. 22. Job 14. Isa. 38. 40.* as also devout Sermons, and Prayers, especially such as besit thy present estate.

Among other helps in this kind, { Open thy sorrow and grief by the Hymn.
Strengthen thy faith and patience by the Exhortation.
Quicken thy zeal and devotion by the Prayer ensuing.

A P S A L M for the Sick,
wherein

The devout Soul	Expresseth her	Malady and affliction. Hope in God. Experience and remembrance of his former goodness. Meek patience.
	Prayes for	Ease. Help. Recovery. Quickening grace. Pardon for sin. Wisdom to make good use of sickness and all other afflictions.

The HYMN for the Sick,

The sick
soul expre-
sseth her ma-
lady.

HAve mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed, Ps. 6. 2.

My soul also is sore troubled: But Lord, how long wilt thou punish me? V. 3.

My spirit vexeth within me; and my heart within me is desolate, Psalm 143. 4.

Yet I do remember the time past; I muse upon all thy works, yea, I exercise my self in the works of thy hands, V. 5.

I stretch forth my hands unto thee; my soul gaspeth unto thee as athirsty land, *V. 6.*

Hear me, O Lord, and that soon; for my spirith waxeth faint.

Hide not thy face from me, lest I be like unto them that go down into the pit, *V. 7.*

Thou art he that took me out of my Mothers womb, thou wast my hope when I hanged yet upon my Mothers breast, *Psalms 22. 9.*

I have been left unto thee ever since I was born, thou art my God even from my Mothers womb, *V. 10.*

Remem-
brances and
experiences
of Gods for-
mer good-
ness.

Though I walk in the shadow of death, I will fear no evil: thy rod and thy staff comfort me, *Psalms 23. 4.*

Lord, what is my hope? Truly my hope is even in thee, *Psalms 39. 7.*

Hope in him

I became dumb and opened not my mouth; for it was thy doing, *V. 9.*

Meek pati-
ence.

I will patiently abide alway, and praise thy Name more and more, *Pf. 71. 14.*

Prayeth for
ease.

O Lord, rebuke me not in thine anger, nor chasten me in thy heavy displeasure, *Psalms 6. 1.*

The sorrows of my heart are enlarged; O bring me out of my trouble, *Pf. 25. 17.*

Hear, O Lord, and have mercy upon me; Help. Lord be thou my Helper, *Pf. 30. 10.*

Turn thee, O Lord, and deliver my soul; O save me for thy mercies sake, *Psalms 6. 4.*

Recovery.

For in death no man remembreth thee; and who will give thee thanks in the pit? *Verse 5.*

What profit is there in my blood, when I go down to the pit? *Psalms 30. 9.*

H h

Shall

Shall the dust give thanks unto thee? Or shall it declare thy truth? *V. 10.*

Take thy plague away from me: I am even consumed by the means of thy heavy hand, Psalm 39. 10.

Quickning
grace.

Quicken me, O Lord, for thy Names sake; and for thy righteousness sake bring my soul out of trouble, Psalm 143. 11.

Pardon for
sin.

Enter not into judgment with thy Servant; for in thy sight shall no man living be justified, Ver. 2.

O remember not the sins and offences of my youth, but according to thy mercy think upon me, O Lord, for thy goodness, Ps. 25. 6.

Deliver me from all mine offences; and make me not a rebuke to the foolish, Ps. 39. 8.

Wisdom.

O teach me to number my days, that I may apply my heart unto wisdom, Psalm 90. 12.

An ADMONITION to the Sick.

THE ANALYSIS.

Every good Christian ought to struggle with his infirmities & labour to compose his mind to meek patience in sickness; especially considering that sickness is

- | | | |
|---|---|--|
| 1. His heavenly Fathers visitation, whose | { | 1. Power cannot be resisted. |
| | | 2. Will must be obeyed. |
| | | 3. Goodness must be acknowledged in sending us good as well as evil. |
| 2. A deserved scourge for his sin. | | |
| 3. Sent in love to him for his good; | { | 1. To wean him from the love of the World. |
| | | 2. To strengthen the Spirit in him, and tame the flesh. |
| | | 3. To breed in him a loathing and detestation of sin in general, the cause of all afflictions. |
| | | 4. To call him home, and bring him to a sense and acknowledgment of his particular sin or sins. |
| | | 5. To prove the truth and sincerity of his faith and love. |
| | | 6. To save him from eternal punishment for his sin. |
| | | 7. To make him seek more earnestly to God, who will be found of him, and (if his appointed time be not come) manifest his glory in delivering him from the very jaws of death. |

THE TEXTS.

Sickness is
Gods visita-
tion, who is
the Father
of our spi-
rits, and can-
not be re-
sisted.

WE have had Fathers of our flesh which
corrected us, and we gave them reve-
rence, shall we not much rather be in *subje-*
ction to the Father of Spirits, and live? Heb.
12. 9.

Who hath ever *resisted* his will? Rom. 9. 19.
He is able to *subdue all things* to himself,
Phil. 3. 21.

He *draweth the mighty* with his power; he
riseth up, and no man is sure of life, Job
24. 22.

Will he plead against me with his *great*
power? Job 23. 6.

God is *greater than man*, Job 33. 12.

Why dost thou strive against him? for he
giveth not account of any of his matters, V. 13.

Thy will be done, Mat. 6. 10.

Must be
obeyed.

Father, if it be possible, let this cup pass
from me, Mat 26. 36.

Yet not as I will, but *as thou wilt*, V. 16.

I held my peace, because it was thy *doing*,
Ps. 39. 9.

Sanctify the Lord God in your hearts, &c.
1 Pet. 3. 15.

Let them that suffer according to the will
of God, *commit the keeping of their souls* to
him in well doing, as unto a faithful Creator,
1 Pet. 4. 19.

From whom
we receive
good.

We have received good at the hands of God,
and shall we not receive evil, Job 2. 10.

As-

Affliction cometh not forth of the dust ;
neither doth travel come forth of the ground,
Job 5. 6.

I will make thee sick in smiting thee, because
of thy *sin*, *Mic. 6. 13.*

Man suffereth for his *sin*, *Lam. 3. 39.*

We know that all things work together
for good to them that love God, *Rom. 8. 28.*

The heat beat upon the head of *Jonas* that
he fainted, and wished in himself to dye, and
said it is *better* for me to dye than to live, *Jo-*
nah 4. 8.

And *Eliab* requested that he might dye : It is
enough, Lord, take away my life ; I am not
better then my Fathers, *1 King. 19. 4.*

We that are in this Tabernacle do groan, being
burdened, *2 Cor. 5. 4.*

That I should not be exalted above measure,
there was given me a thorn in the flesh, *2 Cor.*
12. 7.

Therefore I take pleasure in infirmities, in
reproaches, in necessities, in persecutions, in
distresses; for when I am weak then am I strong,
Ver. 10.

Though our outward man decay, our in-
ward man is renewed, &c. *2 Cor. 4. 16.*

My wickedness are gone over my head, & are
like a sore burthen too heavy for me to bear, *P. 38. 4.*

My wounds stink and are corrupt through
my foolishness, *Pf. 38. 5.*

Let us search and try our ways, and turn
again to the Lord, *Lam. 3. 40.*

I truly am set in the plague, and my hea-
viness is ever in my sight, *Pf. 38. 17.*

It is a
scourge for
our sins.
It is sent for
our good.
To wean us
from the
World.

To tame the
flesh.

To strength-
en the spi-
rit.

To make us
loath sin.

To bring us
to acknow-
ledgment of
our sins in
special.

I will *confess my wickedness*, and be sorry for *mysin*, Ver. 18.

The People *turn not* to him that smiteth them, *Isa* 9. 13.

The thing that I so greatly feared, is fallen upon me, *Job* 3. 25.

We have transgressed and rebelled, and thou hast not pardoned, *Lam.* 3. 42.

Though he slay me, yet will I *trust* in him,

To prove
the sincerity
of our faith
and love. *Job* 13. 15.

He shall also be my salvation, for an *Hypocrite* shall not stand before him, V. 16.

And though all this be come upon us, yet do we not forget thee, nor behave our selves frowardly in thy Covenant, *Pf.* 44. 18.

Our heart is not turned back, neither our steps gone out of the way, V. 19.

No not when thou hast smitten us into the place of *dragons*, and covered us with the shadow of death, V. 20.

To keep us
from everlast-
ing tor-
ments.

We are chastened of the Lord, that we should not be condemned with the world, *1 Cor.* 11. 32.

To make us
seek more
earnestly to
God.

I will be unto *Ephraim* as a Lion, and as a roaring Lion unto the house of *Judah*; I will tear and go away, *Hof.* 5. 14.

I will go and return to my place, till they acknowledge their offences, and seek my face; in their affliction they will seek me early, V. 15.

He would have filled his belly with the husks that the swine did eat, and no man gave unto him, *Luke* 15. 16.

And when he came to himself, he said,
How

How many hired Servants in my Fathers house have meat enough, and I perish with hunger? *V. 17.*

I will arise and go to my Father, &c. V. 18.

When in their trouble they turned to the Lord God of Israel, and sought him, he was found of them, *2 Chron. 15. 4.* Who will be found of us.

In wrath, or in the midst of judgment thou remembrest mercy, *Hab. 3. 2.*

I kill, and make alive; I wound and I heal, *Deut. 32. 39.* And shew his glory in our recovery.

The Lord bringeth down to the grave, and bringeth up, *1 Sa. 2. 6.*

This man was born blind, that the work of God might be shewed in him, *John 9. 3.*

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, *John 11. 4.*

For we had the sentence of death in our selves, that we should not trust in our selves, but in God that raised the dead, *2 Cor. 1. 9.*

Who hath delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us, *V. 10.*

A PRAYER for the Sick:

Faithful Creator and Preserver of all men, especially of thine Elect, whom thou smitest in mercy, and chastenest in love, and correctest in tender compassion, wounding and healing again, killing and reviving, bringing down to the gates of hell, and raising up from thence again; Look

H h 4

down

down I beseech thee, upon thy poor prostrated Servant, grievously punished and afflicted in body with the smart of my pain, and much more troubled and terrified in mind with the sense of my sin, and fear of thy heavy displeasure. The pains and pangs of my sickness, O Lord, are bitter; yet the remembrance of my sins is more bitter unto me, and the apprehension of thy wrath far exceedeth both. *This is the very venom of the arrow that sticketh in me. It is gall to my taste, and worm-wood to my mouth, and the sharpest vinegar in my festered sores, and burning fire in my bones.* I confess, to thy glory and my shame, that *of very faithfulness and goodness to me*, thou hast laid this scourge upon me, to the end, that by the stripes of my flesh, my spirit might be healed, *and saved in the day of the Lord Jesus.* I fostered snakes secretly in my bosom; I cherished private sins in my conscience, and now they have stung me. I took to much delight in worldly comforts; and therefore thou hast sauced them with sorrows. My wanton flesh, pampered up with ease and dainty fair, *spurned at thy Word*, and grew headstrong against thy Spirit; and therefore thou hast tamed it with this sharp whip. I was in a kind of a spiritual Lethargie, till thou didst awake me with the stroak of thy hand. There grew a Kale over my conscience, which this thy chastisement hath plucked away. I felt an itch of impure lusts and desires in all parts of my Soul,
but

but thy rod hath *killed* it. I valued not the benefit of health as I should have done; and therefore thou hast taught me it by the want thereof. In my prosperity *I remembered not the afflictions of my Brethren*; and therefore thou hast afflicted me like unto them. I wept not for the calamities of thy people, I shed no tears for the publick ruines of the Church; & therefore thou hast drawn from me abundance of them for my private griefs. *I put from me still the evil day*; and therefore thou hast brought it near unto me. All this have I done, and therefore most justly all this do *I suffer*. And because I know that *it is good for me* thus to be disciplined by thee; *I humble my self under thy mighty hand*, and kiss this thy rod which imprints in my flesh a sense of my sin, and a mark of thy love, and maketh my body black and blue; but (I trust through thy grace) shall make my soul appear fair and beautiful in thine eyes. Oh that I could frame my self to perfect patience, that my abiding thy will, might as well please thee, as my disobeying thy will hath displeased thee. *My spirit is willing, but my flesh is weak*. I strive with the rebellions of my heart, and corruptions, *but they are too strong for me*. Fain would I silence all clamorous passions, *and let patience have her full work upon me*; but the loathsomeness and painfulness, and tediousness of my disease, drown all my ghostly comforts, and make me *even roar for the disquietness of my heart*. O Lord, thou knowest all my desires, and my groans are not hid from thee. Thou knowest whereof I am made, thou

understandest that I am but dust ; and wilt thou contend with dust and ashes ? O Father of mercy, and God of all consolation , lay no more upon me than thou wilt give me ability to bear. Either assuage and diminish my pain, or increase my strength : either shorten my sickness , or lengthen (I beseech thee) my patience. I acknowledge that my many sins deserve many strokes, and my grievous sins , smart strokes ; but my flesh is not of yron , nor my sinews of brass, nor my heart of oke, to endure so many blows and reiterated cuts of thine axe : neither could my sufferings (if I could endure as much for sin , as any of thy blessed Saints and Martyrs have suffered for righteousness) thereby satisfy for the least of my sins. For thy Majesty is infinite, and my offences therefore infinite ; thy mercy towards me is infinite , and my ingratitude towards thee thereby made infinite. Thy Law eternal , and my guilt consequently for the breach thereof eternal. But thy Son , a person of infinite dignity , out of his infinite love to mankind hath laid down his life , a price of infinite value , to discharge the infinite debt of my sins : Wherefore I beseech thee look not upon my sin , but upon thy Son : weigh not my transgressions, but his merits. Thy justice is fully satisfied by him, O confirm thy mercies unto me. As I have in the cup of trembling tasted thy justice , and my sins ; so grant that in the cup of salvation I may taste thy mercy and my Saviours merits. Bless all the meats, and drinks, and medicines, which I shall receive from the hand of the Physician

to the repair & recovery of my bodily health ;
and sanctifie all the bitter potions which thou
hast, and shalt minister unto me to the restor-
ing of my souls health. Comfort my fainting
spirit , and *strengthen my feeble knees* , and sup-
port my weak hands , and revive my deadened
heart , and so powerfully assist me with thy
spirit of strength , that I may with confidence
call upon thee, with patience endure this tryal,
with hope expect thy good pleasure, with wis-
dom make use of this thy visitation, and with
thankfulness ever praise thy goodness and mer-
cy for my safe recovery , if it may stand with
thy blessed will , whereunto I fully submit,
and wholly resign my self now and for ever.

Amen.

PART.

PAR T. II. - SUPPART. V.

The Sick-mans Devotion
after his Recovery.*The Admonition, or Exhortation
to Thanksgiving.*

THE ANALYSIS.

For perpetual Thankgiving, and a grateful acknowledg-
ment of Gods blessing we have in Scripture,

CHRIST.

1 Exam-
ples of

The Angels.

The Saints

} in Heavens:
on Earth.

2 Reasons
drawn
from the
conside-
ration of
God his

Precepts.

Promises.

Benefits.

} Past.
Present.
To come.

THE

THE TEXTS.

I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, *Mat. 11. 25.* For thankfulness.

And he took the seven Loaves and the Fishes, and gave thanks, and brake them, *Mat. 13. 36.* Examples of Christ.

And he took the cup, and when he had given thanks, he gave it to them, *Mat. 26. 27.*

And when he had given thanks, he took bread and brake it, *Luke 22. 19.*

And all the Angels that stood round about the Throne, and about the elders, and the four beasts fell down on their faces before the Throne, and worshipped God, saying (*Rev. 7. 11.*) Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, & power, and might, be unto GOD for ever, *V. 12.* The Angels.

Glory be to God on high, on earth peace, and good will towards men, *Luke 2. 14.*

Those beasts gave glory, and honour, and thanks to him that sat on the Throne, who liveth for ever, *Rev. 4. 9.*

And he blessed him, and said, Blessed be Abraham of the most high God, Possessor of Heaven and Earth, *Gen. 14. 19.* The Saints on earth as Mediators.

And blessed be the most high GOD, who bath

hath delivered thine enemies into thine hand,
V. 20.

Jacob.

I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed to thy Servant: For with my staff I passed over this Jordan; and now I am become two bands, *Gen. 32. 10.*

The people
of Israel in
Moses time.

And when they heard that the Lord had visited the children of Israel, and that he looked upon their afflictions, they bowed their heads, *and worshipped*, *Exod. 4. 31.*

Moses.

Then sang *Moses* and the children of Israel this song unto the Lord, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown in the Sea, *Exod. 15. 1.*

Debora.
Barack.

Then sang *Debora and Barack*, &c. *Judg. 5. 12.*

Anna.

And *Anna* prayed unto the Lord, and said, My heart rejoiceth in the Lord; my horn is exalted in the Lord, *1 Sam. 21. usque ad 11.*

David.

And *David* spake unto the Lord the words of this song, in the dayes that the Lord had delivered him out of the hand of all his enemies, &c. *2 Sam. 22. 1. & seq.* See *Pf. 8, 9, 18, 21, 27, 30, 34, 45, 46, 47, 48, 65, 66, 68, 75, 77, 81, 85, 89, 92, 95, 96, 98, 99, 100, 103, 104, 105, 107, 108, 111, 113, 115, 117, 118, 124, 134, 135, 136, 138, 144, 145, 146, 147, 148, 149, 150.*

Solomon.

Blessed be the Lord God that hath given rest unto his People Israel, according to all that he had promised, and hath not failed one word of all his good promises which he promised by the

Devotion after his recovery. 479

by the hand of *Moses* his servant, 1 King. 8. 56.

Blessed be the Lord God of our Fathers, who *Ezra.*
hath put such a thing as this in the Kings heart
Ezra 7. 27.

O Lord, thou art my God, *I will exalt thee,* *Isaiah.*
I will praise thy Name; for thou hast done
wonderful things: thy counsels of old, are
faithfulness and truth, *Isa.* 25. 1.

The writing of *Hezekiah* King of Judah, *Hezekiah.*
when he had been sick, and was recovered of
his sickness, *I said, &c.* *Isa.* 38. 9, 10. *usque*
ad 21.

Then was the secret revealed unto *Daniel* *Daniel.*
in a night vision; then *Daniel blessed the God*
of Heaven, Dan. 2. 19.

Blessed be the Name of God for ever and ever;
for wisdom and might are his, *V.* 20.

I thank thee and praise thee, O thou God of
my Fathers, who hast given me wisdom; and
might, and hast made known unto me what
we have desired of thee, *V.* 23.

I will sacrifice unto thee with the voice of *Jonah.*
thanksgiving: I will pay that I have vowed:
Salvation is of the Lord, &c. *Jonah* 2. 9.

Mary said, my soul doth magnify the Lord, *Mary.*
&c. *Luke* 1. 46.

Blessed be the Lord God of Israel, &c. *Ver.* *Zacharias.*
68.

And the Shepherds returned, glorifying & *The Shep-*
and praying God for all the things that they *herds.*
had heard and seen, *Luke* 2. 20.

And immediately he rose up, and departed *The man ta-*
to his own house, glorifying God, *Luke* 5. 25. *ken with a*
palsy.

And there came fear on all, and they glori- *The People.*
fied

fied God, saying, A great Prophet is risen among us, and God hath visited his People, Luke 7. 16.

The woman
that had a
spirit of in-
fermity.
One of the
Lepers.

When he had laid hands on her, immediately she was made straight, *and glorified God, Luke 13. 13.*

And one of them (when he saw that he was healed) turned back, and with a loud voice *glorified God, Luke 17. 15.*

The Blind
man.

And immediately he received his sight, and followed him, *glorifying God; and all the People when they saw it gave praise unto God, Luke 18. 43.*

The Lame.

And he leaping up, stood and walked, and entred with them into the Temple, walking and leaping, and *praising God, Acts 3. 8.*

Paul.

Paul, when he saw the Brethren, thanked God, and took courage, Acts 28. 15.

I thank God alwayes, &c. Rom. 7. 25; See 2 Cor. 9. 15. Eph. 1. 16. Phil. 13. Col. 1. 12. 1 Thes. 1. 2, 13. 2 Tim. 1. 3. Phil. 4.

Peter.

To him be glory and dominion for ever, *1 Pet. 5. 11.*

Jude.

To the only wise God our Saviour, be *glory and majesty, dominion and power, now and for ever, Jude 25.*

John.

To him that hath loved us, &c. be *glory and dominion for ever and ever, Rev. 1. 5, 6.*

Precepts.

Offer unto God thanksgiving, and pay thy vows to the most high, Ps. 50. 14.

Turn to the Lord; say unto him, take away all iniquity, and receive us graciously; so we will *render the calves of our lips, Hosea 14. 2.*

Let

Devotion after his recovery. 481

Let no uncleannesse, &c. bee once named among you: neither jesting, which is not convenient, but rather giving of thanks, *Eph. 5. 3. 4.*

In every thing by prayer and supplication with *thanksgiving* let your request be made known unto God, *Phil. 4. 6.*

Give thanks to the Father, which hath made us meet to be *partakers* of the inheritance of the *Saints* in light, *Col. 1. 12.*

Being rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with *thanksgiving*, *Col. 2. 7.*

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, *giving thanks* to God and the Father by him, *Col. 3. 17.*

Continue in prayer, and watch in the same with *thanksgiving*, *Col. 4. 2.*

In every thing *give thanks*; for this is the will of God in Christ Jesus concerning you; *1 Thes. 5. 18.*

We are bound to *thank* God for you alwayes Brethren, *2 Thes. 1. 3. 2. 13.*

I exhort therefore, that first of all, supplications, prayers, intercessions, and *giving of thanks* be made for all men, *1 Tim. 2. 1.*

Commanding to abstain from meats which God hath created to be received with *thanksgiving*, *1 Tim. 4. 3.*

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, *giving thanks* to his Name, *Heb. 13. 15.*

See more at the end of the preparatory Admonition to prayer.

*A PSALM of Thanksgiving
for recovery.*

I will magnifie thee, O Lord, thou hast set me up; and not made my (*spiritual*) foes to triumph over me, *Pf. 30. 1.*

O Lord my GOD, I cried unto thee, and thou *heardest me*, *V. 2.*

Thou Lord hast *brought my soul* out of hell, thou hast kept my life from them that go down into the pit, *V. 3.*

Sing praises unto the Lord, O ye Saints, and *give thanks* unto him for a remembrance of his holiness, *V. 4.*

For his wrath endureth but for the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning, *V. 5.*

O what great troubles and adversities hast thou shewed me! Yet didest thou turn and refresh me; and broughtest me from the deep of the earth again, *Pf. 71. 20.*

Thou hast turned my *heaviness into joy*, thou hast put off my sackcloth, and girded me with gladness, *Psalms 30. 11.*

Praise the Lord, O my soul, and all that is within me *praise his holy Name*, *Psalms 103. 1.*

Praise the Lord, O my soul, and forget not all his benefits, *V. 2.*

which

Devotion after his recovery. 483

Which forgiveth all thy sin, and healeth all
thine infirmities, V. 3.

Which *saveth thy life from destruction*, and
crowneth thee with mercy and loving kind-
ness, V. 4.

Which satisfieth thy mouth with good
things, and maketh thee young, *and lusty as*
an Eagle, V. 5.

The Lord is full of compassion and mercy,
long-suffering, and of great goodness, V. 18.

O tast and see how gracious the Lord is!
blessed is the man that trusteth in him, *Psalms*
34. 8.

The Lord is my *strength* and my song, and
is become my salvation, Psalm 118. 14.

The voice of *joy and health* is in my dwell-
ings: the right hand of the Lord bringeth
mighty things to pass, V. 15.

The right hand of the Lord hath the prehe-
minence: the right hand of the Lord bringeth
mighty things to pass, V. 16.

I will not *dye*, *but live*, and declare the
works of the Lord, V. 17.

The Lord hath chastened and corrected me,
but he hath not given me over unto death,
Verse 18.

Open me the gates of righteousness, that
I may go in, and give thanks to the Lord,
Verse 19.

A THANKSGIVING for
Recovery.

O Lord GOD of my health and salvation, who hast known my soul in trouble, and didst make my bed in my painful and dangerous sickness, and hast now raised me out of it to stand before thee; I offer now unto thee the calves of my lips, and the sacrifice of my body and soul which thou first gavest, and now hast restored unto me. Because I employed not the faculties of my soul, and members of my body, as I should have done, thou bereavedst me of the strength and vigour, and use of them for a season: but now, because thy compassion fails not, thou hast returned them to me again: wherefore I consecrate and devote them perpetually to thy service; no longer desiring the use of them, than they may be *Servants unto me of righteousness unto holiness.* What I vowed in my sickness, by thy help I will carefully perform in my health. As I am in the state of my body, so by the power of thy renewing grace, I will become in the estate of my soul, *a new man.* My broken heart which thou hast healed, shall now entirely love thee: my feeble knees and loose bones which thou hast settled, shall day and night bow to thee: my enthralled members which thou hast set free, shall chearfully serve thee: my weak hands which thou hast strengthened shall continually be lifted up unto thee: my
 tied

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tied tongue which thou hast loſened, ſhall unfold thy mercies: my deaf ears which thou haſt opened, ſhall *hear thy voice*: my harſh and hoarſe, and faint voice which thou haſt cleared, ſhall ſing aloud, a *ſong of mercy and judgment*. For in thy former mercies thou forgotteſt not judgment, to make me know mine evil; and in this latter judgment, thou *remembreſt mercy*, to make me know thy goodneſs: By thy judgment, thou haſt taught me to know my ſelf, and by thy mercies to know thee. *Before I was troubled, I went wrong*; but now ſith thou haſt ſet me right, *I will run the way of thy Commandments*, I will perpetually renew and reſreſh the memory of this ſingular benefit, whereby thou haſt renewed and reſtored me, and by the ſmart of my pain, *made me underſtand wiſdom ſecretly*. Thy rod and thy ſtaff as they have comforted and ſupported me, ſo they have beat many profitable inſtructions into me. By thy ſcourge which pierceth the fleſh, and entreth into the heart and bowels, I learn that *thou requireſt truth in the inward parts and ſearcheſt the reins and the heart*. By thy rod which at once ſtriketh all the parts of my body, though it fall heavielt upon one particular, I learn that though ſin raigneth and rageth in one kind more then another, yet that my whole ſoul is diſeaſed. *The whole head is ſick, and the whole heart is faint*. My ſins were many, becauſe my ſins were multiplied. My pain is increaſed, becauſe my ſins are aggravated. My wounds ſtank, & were corrupt through my fooliſh-

The insufferable anguish whereof, as it gave me a quick touch of my sin, so also a lively sense of the benefit of health. By my *confining* to my Chamber, thou thoughtest me what is the benefit of *liberty*; by the *weakness* of my limbes, what is the benefit of *strength*; by my want of *appetite*, what the benefit of a *stomack* is; by the *missing* of my *friends*, what the benefit of *society* is; by my continual *watching*, what the benefit of *rest* and *repose* is; by the *stupidity* and *deadness* of all my parts, what the benefit of the *senses* is. Alas, what is a crown beset with *rubies*, to a man that hath a *carbuncle* in his head? What is a chain of *pearls* to one that hath a *quinsie* in his neck? Or a collar of *esses* to him that hath an *imposthume* on his breast? Or a diamond-ring to him that hath the *gout* in his finger? Or the golden *garter* to him that hath the *cramp* in his leg? What are melodious *songs* to the *deaf*? Beautiful *pictures* to a *blind* man? Dainty *dishes* to him that hath lost his *tast*? What are large *revenues* to him that possesseth nothing but his *bed*? What are all to him that is tormented in his body with the pangs of death, or troubled in mind with the horreur of hell? I confess unto thee, O Lord, that in my health I often read in the Scriptures, and heard this note from the sweet singers of Israel, that *worldly delights and comforts were vain*, and much like *flags and bulrushes* which men in danger of drowning catch to bear them up, but they sink down under water with them. I cannot deny but the golden bells of Aaron in thy Sanctuary, have often rung
this

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this lesson in mine ears, that the true hearts-ease groweth only in thy Paradise; that the contents of the large volume of this World, is nothing but vanity; that one little fit of an ague can dispossess the happiest man alive of this temporal felicity. Yet till I learned by that which I suffered, till thy rod had imprinted it even in my flesh; I never deeply thought of it, nor so thoroughly assented thereunto, but I held the world (though not in admiration, yet) in too great esteem. I secretly repined at the wealth of the covetous, and honour of the ambitious, and pleasure of the voluptuous, and accounted the lives of thy Saints miserable in comparison of them; *so foolish was I and ignorant, and even as it were a beast before thee*: but in this school of my sickness I have perfectly gotten by heart, that which I did but *slubber over before*, and learned by rote. In my fearful visitation, finding by my own experience, that all earthly delights and comforts leave us in our extremities, and cannot stand us when we most need; nay, rather increase then assuage our pains; I began to distaste them all; I grew out of love with this life, and entertained death in my most serious thoughts: and I perswade my self, that those thoughts of death shall never dye in me, but still live in my memory, and upon every good occasion be stirred up and revived, to prepare and dispose me to my last end, that so I may see that basilisk first, and kill it, before it see and kill me. O death, how bitter is thy remembrance in the pride of health! O life, how

bitter is thy remembrance in the misery of sickness! Verily I had utterly fainted under my Cross, and my soul had been put to silence: I had swooned, and given up; not only my ghost, but thy holy Spirit of comfort, if thou hadst not stayed me with flagons, and comforted me with apples, and in my hottest fits cooled me with the sweet gales of thy grace: I had fallen not only with *Job*, to curse the day of my birth, but to question the truth of thy promises. But everlasting thanks be unto thee, who gavest me victory over that fearful temptation, & by thy holy Spirit didst call to my mind all those sweet promises of thy Gospel, whereby I received comfort, and recovered strength. And now I am assured, and (more then ever before) persuaded, that neither height, nor depth, nor principalities, nor powers, nor pain, nor pleasure nor sickness, nor health, nor life, nor death, nor things present, nor things to come shall ever be able to separate me from thy love in Christ Jesus.

The close out of Scripture.

I said, in the cutting off of my dayes, I shall go to the gate of the grave; I am deprived of the residue of my years, *Isa. 38. 10.*

I said, I shall not see the Lord in the land of the living; I shall behold man no more with the Inhabitants of the world, *Verse 11.*

Behold, for peace I had great bitterness; but thou hast in love to my soul, delivered it from the pit of corruption, for thou hast cast my sins behind thy back; *Verse 17.*

*For the grave cannot praise thee, death cannot
confess thee; they that go down to the pit cannot
hope for thy truth, Verse 18.*

*The living, the living, he shall praise thee; as
I do this day, Verse 19.*

PART. 2. SUPPART. ult.

The Dying mans DEVOTION.

THE ADMONITION.

The man that is breathing out his last gasp, needeth

1. **M**Eek patience to endure Gods good
pleasure: of which, see the Admoni-
tions for Good-Friday, and for Thursday
evening, and for the Sick, before.

2. Godly sorrow for all the sins of his life,
whereby he hath grievously displeased his hea-
venly Father: of which see the Admonition
for Tuesday morning.

3. Assured confidence to commit his soul to
God as a faithful Creator: of which see the Ad-
monition for the Child-bearing woman after
her delivery.

4. Constant perseverance to hold on to the
end: of which see the Admonition for Satur-
day evening.

5. Lively apprehension of the joyes of hea-
ven, and power of the world to come: of which see
the Meditation for the Sabbath evening

6. Christian resolution, chearfully to lay down
his Tabernacle, and go willingly to the Father of
fathers.

spirits : of which see the Admonition for Saturday Morning.

7. A peaceable disposition to forgive all his Enemies, *and depart in peace*, as with God, so also with all Men : of which see the Admonition for Thursday Morning.

8. A charitable, and compassionate affection to *consider the poor* and destitute, and according to his estate and wealth, to help and succour them, that so by their prayers he may be received *into everlasting habitations* : of which see the Exhortation for Wednesday Morning.

In the extremity of bitter pangs, consider, O devout Christian, that

1. **T**hy sins deserve a sharper scourge yet.
2. All thou sufferest is nothing to what *Christ* endured for thee.
3. Other Saints and holy Martyrs have abided a harder trial, and more grievous afflictions, and many more terrible conflicts, and yet have been *more than conquerors through Christ*.
4. It is a thousand times better to be corrected here (though never so severely) than eternally tormented in hell.
5. God will not lay more upon thee than he will give thee *ability* to bear, and therefore will undoubtedly assuage their pain or increase thy patience.
6. The extremity of thy *pains* will be but a short time, for *God* will either take them from thee,

thee, by recovering thee ; or thee from them, by delivering thee out of the body.

7. The more grievous thy pains are, the greater thy reward shall be, if thou patiently endure them.

THE TEXTS.

IT is the Lords mercy that we are not utterly consumed, because his compassions fail not, *Lam. 3. 22.*

In thy extremeſt fit meditate upon,

If thou Lord ſhalt mark iniquities, O Lord, who ſhall ſtand? (or who may abide it?) *Pſalm 138. 3.*

1. The hainouſneſs of thy ſin deſerving a ſharper ſcourge.

He hath not dealt with us after our ſins, nor rewarded us after our iniquities, *Pſal. 103. 10.*

Like as a Father pitieth his children, ſo the Lord pitieth them that fear him, *Verſe 13.*

For he knoweth our frame : he remembreth that we are but duſt, *Verſe 14.*

The ſinners in Sion are afraid ; fearfulneſs hath ſurpriſed the hypocrites : who ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burning? *Iſa. 33. 14.*

2 The unſufferable torments of hell, which by theſe temporal chaſtiſements are prevented,

Topbet is ordained of old ; yea, for the King it is prepared : He hath made it deep and large, the pile thereof is fire and much wood ; the breath of the Lord like a ſtream of brimſtone doth kindle it, *Iſa. 30. 33.*

A fire is kindled in mine anger, and it ſhall burn to the loweſt hell, *Deut. 32. 22.*

The Son of man ſhall ſend his Angels, and

and they shall gather out of his Kingdom all things that offend, and them which do iniquity, *Mat. 13. 41.*

And shall cast them into a *furnace of fire*; there shall be *weeping and gnashing of teeth*, *Verse 42.*

Whose fan is in hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but burn up the chaff with unquenchable fire, *Mat. 3. 12.*

And *Sodom and Gomorrah* and the Cities about them in like manner going after strange flesh, are set forth for an example, suffering the vengeance of Eternal fire, *Jude 7.*

Send *Lazarus* that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame, *Luke 16. 24.*

Where the worm dyeth not, and the fire is not quenched, *Mark 9. 44, 46.*

In flaming fire, taking vengeance of them that know not God, *2 Thess. 1. 8.*

Bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth, *Mat. 22. 13.*

To whom the mist of darkness, is reserved for ever, *2. Pet. 2. 17.*

He hath reserved in everlasting chains of darkness to the judgment of the great day, *Jude 6.*

The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, *Rev. 14. 10.*

And

And the smoak of their torment ascendeth up for ever and ever, *Verse 11.*

These both were cast alive into a lake of fire burning with brimstone, *Rev. 19. 20.*

Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, *Mat. 25. 42.*

And they have no rest, day nor night, *Rev. 14. 11.*

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false Prophets are, and shall be tormented day & night for ever & ever, *Rev. 10. 20.*

How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her, *Rev. 18. 7.*

He began to be sorrowful, and very heavy, *Mat. 26. 37.* 3. The unconceivable pains and sorrow which Christ endured for thee.

Then said he unto them, My soul is exceeding sorrowful, even unto death, *Mat. 26. 38.*

And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground, *Luke 22. 44.*

There stood by the Cross of Jesus his Mother, and his Mothers sister, &c. *John 19. 25.*

And Jesus cryed with a loud voice, saying, My God, my God, why hast thou forsaken me? *Mat. 15. 34.*

Pilate released Barrabbas; and delivered Jesus unto them when he had scourged him, to be crucified, *Mark 15. 15.*

The Souldiers platted a crown of thorns, and put it on his head, *John 19. 2.*

And

And he bearing his Cross, went forth into a place, called *the place of a skull*, Verse 17.

Where they crucified him, &c. Verse 18.

One of the Souldiers with a spear pierced his side, and forthwith came there out water and blood, Verse 34.

In the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared, Heb. 5. 7.

Though he were a Son, yet learned he obedience by the things which he suffered, Verse 8.

Christ also suffered for us, leaving us an example, that we should follow his steps, 1 Pet. 2. 2.

There hath no such tentation taken you but such as is common to men, 1 Cor. 10. 13.

4. The afflictions of Gods Saints equalizing and far surpassing thine. Of Job.

The same afflictions are accomplished in your Brethren, that are in the world, 1 Pet. 5. 9.

Satan smote Job with sore boils, from the sole of his foot to the crown of his head, Job 2. 7.

And he took him a potsheard to scrape him withal; and he *sate down in the ashes*, Verse 8.

I have sinned, what shall I do unto thee, O thou Preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to my self? Job 7. 20.

Let the day perish wherein I was born, and the night in which it was said: There is a man-child conceived, Job 3. 3.

Let that day be darkness, let not God regard

gard it from above, neither let light shine upon it, *Ver. 4. & seq.*

I am troubled, I am bowed down greatly, I David, go mourning all the day long, *Psalms 38. 6.*

My loins are filled with a loathsome disease, and there is no soundness in my bones, *Verse 7.*

I am feeble and sore smitten, I have roared by reason of the disquietness of my heart, *Verse 8.*

Lord, all my desire is before thee, and my groaning is not hid from thee, *Verse 9.* See *Psalms 6. Psalms 22. Psalms 102. Psalms 120. Psalms 142: Psalms 143.*

I am that man that have seen affliction by the Jeremiah. rod of his wrath, *Lam. 3. 1.*

He hath filled me with bitterness, and made me drunk with wormwood, *Verse 15.*

I think God hath set forth the last Apostles, as it were appointed to death; for we are made a spectacle to the world, and to Angels, and to men, *1 Cor. 4. 9.*

In journeying often, in perils of waters, in perils of robbers, in perils by mine own country-men, in perils by the heathen, in perils in the City, in perils in the wilderness, in perils in the sea, in perils among false Brethren, *2 Cor. 11. 26.*

The Apostles & first Disciples.

In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness, *Verse 27.*

For thy sake are we killed all the day long, we are accounted as sheep for the slaughter, *Rom. 8. 36.*

If in this life only we have hope in Christ, then are we of all men most miserable, *1 Cor. 15. 19.* Others

Others were tried with *mockings and scourgings*; yea, moreover with *bonds and imprisonment*, Heb. 11. 36.

They were *stoned*, they were *sawn asunder*, they were slain with the sword, they wandered about, in sheep-skins, and goat-skins, being *destitute, afflicted, and tormented*, V. 37.

Of whom the world was not worthy. They *wandered* in deserts and mountains, and in dens, and in caves of the earth, V. 38.

These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, Rev. 7. 24.

I saw as it were a sea of *glass mingled with fire*; and them that had gotten the victory over the beast, and over his image, and over his name, &c. Rev. 15. 2.

§ The faithfulness and goodness of God, who is our strength.

And they sang the song of *Moses*, and of the Lamb, V. 3.

God is faithful, who *will not suffer you to be tempted* above that you are able, but will with the temptation also make a way to escape, that we may be able to bear it, 1 Cor. 10. 13.

§ The short continuance of these pains and sorrows.

The God of all grace, who hath called us to his eternal glory by Jesus Christ, will (after that you have suffered a while) *make you perfect, stablish, strengthen, settle you*, 1 Pet. 5. 10.

For a *small moment* have I forsaken thee, but with great mercy will I gather thee, Isa. 5. 47.

In a *little wrath* I hid my face from thee for a *moment*, but with everlasting kindness will

will I have mercy on thee, saith the Lord thy Redeemer, *V. 8.*

His anger endureth but *a moment*, in his favour is life; weeping may endure for a *night*, but joy cometh in the morning, *Pf. 30. 5.*

The devil shall cast some of you in prison, that ye may be tried, and ye shall have tribulation *ten dayes*, *Rev. 2. 10.*

And it was said unto them, that they should rest yet a little season, until their fellow servants also, and their Brethren which should be killed (as they were) should be fulfilled, *Rev. 6. 11.*

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, *Rom. 8. 18.*

The light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, *2 Cor. 4. 17.*

No chastening for the time seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth *the peaceable fruit of righteousness*, unto them which are exercised thereby, *Heb. 12. 11.*

⁷ The incomparable reward of our patience. See the Admonition for Good Friday.

*If thou art terrified in conscience with the guilt
of thy sins, and fearfully tempted to des-
pair, support thy self*

- | | | | | | | |
|--|---|---|---|--|---|-----------|
| With these helps | { | 1. Most earnest prayer | { | of thy self | } | for thee, |
| | | | | of others | | |
| | | 2. Bitter tears in abundance for thy particular sins. | | | | |
| | | 3. Restitution. | | | | |
| | | 4. Reconciliation. | | | | |
| | | 5. Almes-deeds. | | | | |
| | | 6. The comforts of thy Pastour. | { | 1. The infiniteness of Gods mercy. | | |
| | | 7. The absolution of the Church. | | 2. The price and value of <i>CHRIST'S</i> blood. | | |
| 8. Meditation upon these heads especially, | 3. The efficacy of his intercession. | | | | | |
| | 4. The vertue of the Sacraments. | | | | | |
| | 5. The universality and certainty of Gods promises to the penitent. | | | | | |
| | 6. Examples of mercy shewed to most grievous sinners. | | | | | |

THE

THE TEXTS.

AND being in Agony he *prayed most earnestly*, Pray instantly and fervently.
 Luke 22. 4.

Pray always with all prayer and supplication *in the Spirit*, and *watching* thereunto with all *perseverance*, Eph. 6. 18.

Be *fervent* in spirit, serving the Lord, Rom 12. 11.

Rejoycing in hope, patient in tribulation, continuing *instant in prayer*, V. 12.

Pray one for another, that ye may be healed; Desire others to pray.
 the effectual fervent prayer of a righteous man availeth much, Jam. 5. 16.

What prayer, or what supplication shall be made of any man, or of all the People of Israel, when every one shall know his *own grief*, Lay open thy sins and grief in particular. and *his own sore*, and shall spread forth his hands unto thee, 2 Chr. 6. 29.

Then hear thou from Heaven thy dwelling place, and forgive, V. 30.

Then *Dauids* heart *smote* him *after he had numbered* the People, and *David* said unto the Lord, *I have sinned greatly in that I have done*: and now I beseech thee, O Lord, take away the iniquity of thy Servant, for I have done very foolishly, 2 Sam 24. 10.

I make my *bed to swim*, I *water my couch* Weep abundantly.
with my tears, Ps. 6. 6.

And he went out, and *wept bitterly*, Mat. 26. 75.

He shall *restore* that which he took violently Restore.
 K K 2 ly

ly away, or the thing which he hath deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, *Lev. 6. 4.*

Or all that, about which he hath sworn falsely; he shall restore it in the principal, and shall add a fifth part more thereto, *V. 5.*

If I have taken any thing from any man by false accusation *I restore him fourfold*, *Luke 19. 8.*

Reconcile.

Go thy way, *be reconciled to thy Brother*, and then come and offer thy gift, *Mat. 5. 24.*

Agree with thine Adversary quickly, while thou art in the way with him, *V. 25.*

Forgive and ye shall be forgiven, *Luke 6. 37.*

Forgive
freely.

If ye *forgive* not men their trespasses, neither will my heavenly Father forgive you, *Mat. 6. 15.*

If thy Brother trespass against thee seven times a day, and seven times a day do return unto thee, saying, *I repent*; thou shalt forgive him, *Luke 17. 4.*

Be ye kind one to another, tender-hearted, *forgiving one another*, even as God for Christ's sake hath forgiven you, *Eph. 4. 32.*

And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, *Mat. 18. 34.*

From the
heart.

So likewise shall my heavenly Father do also unto you, if ye *from your heart forgive* not every man his Brother their trespasses, *V. 35.*

O King, let my counsel be acceptable unto thee,

thee , and break off thy sins by righteoufness, and thine iniquities by *shewing mercy to the poor*, Dan. 4. 27.

Many sins are forgiven her , for she *loved much*, Luke 7. 47.

Give Alms of such things as ye have, and behold all things are clean unto you , *Luke* 11. 41. Give as thou art able, liberally.

Sell that ye have , *give Alms*, provide your selves bags that wax not old, and a treasure in the Heavens which faileth not, *Luke* 12. 33.

Lay not up for your selves treasures on earth , where rust and moths do corrupt, and where thieves break through and steal, *Mat.* 6. 19.

But lay up for your selves *treasures in Heaven* ; where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal, *V.* 20.

And I say unto you , *make unto* your selves *friends* of the Mammon of unrighteoufness , that when ye fail , they may receive you into everlasting habitations, *Luke* 16. 9.

While ye have time , *do good* unto all men, but especially to them of the household of faith, *Gal.* 6. 10.

Charge the rich in this world, *1 Tim.* 6. 17.

That they *do good* , that they be *rich in good works*, *ready to distribute*, *willing to communicate*, *V.* 18.

Laying up for themselves a good foundation against the time to come , that they may lay hold on eternal life, *V.* 19.

To *do good* , and to *communicate* forget not ;

for with such sacrifice God is well pleased,
Heb. 13. 16.

His soul draweth nigh to the grave, and his
life to the destroyer, *Job 33. 22.*

Send to thy
Pastor.

If there be a messenger with him, or an in-
terpreter one of a thousand, to shew unto him
his uprightness, *V. 23.*

Then he is gracious unto him, and saith,
Deliver him from going down to the pit, I
have found a ransom, *V. 24.*

He will pray unto God, and he will be fa-
vourable unto him, he shall see his face with
joy, *V. 26.*

Is any man sick among you? let him call for
the Elders of the Church, and let them pray
over him, *James 5. 14.*

And the prayer of the faithful shall save the
Sick, &c. and if he have committed sins, they
shall be forgiven him, *V. 15.*

Receive the
absolution
of the
Church.

Verily I say unto you, whatsoever ye shall
bind on earth, shall be bound in Heaven; and
whatsoever ye shall loose on earth, shall be
loosed in Heaven, *Mat. 18. 18.*

And when he had said thus, he breathed on
them, and said unto them, receive ye the ho-
ly Ghost, *John 29. 22.*

Whosoever sins ye remit, they are remitted
unto them; and whosoever sins ye retain,
they are retained, *V. 23.*

Meditate
upon, and
by faith ap-
ply to thy
self,
& Gods infi-
nite mercy.

Thy mercy is great above the Heavens, and
thy truth reacheth the clouds, *Pf. 108. 4.*

The Lord is gracious and full of compassion,
slow to anger, and of great mercy, *Pf. 145. 8.*

The Lord is good unto all, and his tender
mercy

mercy is over all his works, V. 9.

Thou Lord art good, and ready to forgive, and plenteous in mercy, to all them that call upon thee, *Pf. 86. 5.*

Thou O Lord, art a God full of *compassion*; and gracious, long suffering, plenteous in mercy and truth, *V. 15.*

O give thank unto the Lord, for he is good, and his *mercy* endureth for ever, *Psalms 136. 1. 107. 1. 118. 1.*

In whom we have redemption through his blood, according to the riches of his grace, *Eph. 1. 7.* ² The price and value of Christ's blood.

By his own *blood* he entered once into the holy place, having obtained *eternal redemption* for us, *Heb. 9. 12.*

The *precious blood* of Christ, as of a Lamb without blemish, *1 Pet. 1. 19.*

The Church of God which he hath purchased with his *own blood*, *Acts 20. 28.*

Much more being now *justified by his blood*, we shall be saved from wrath through him, *Rom. 5. 9.*

Ye are made nigh by the *blood of Christ*, *Eph. 2. 13.*

For he is our peace, *V. 14.*

If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, *Heb. 9. 13.*

How much more shall *the blood of Christ*, who through the eternal Spirit offered himself to God without spot, *purge our consciences* from dead works? *V. 14.*

The *blood of Jesus Christ his Son* cleanseth
K k 4 22

us from all sin, 1 John 1. 7.

If any man sin, we have an Advocate with the Father, *Jesus Christ the righteous*, 1 Joh. 2. 1.

And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, V. 3.

These have washed their robes and made them white in the blood of the Lamb, Rev. 7. 14.

Thou hast redeemed us by thy blood to God, Rev. 5. 9.

3 The efficacy of Christs intercession.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil, John 17. 15.

Sanctifie them through thy truth; thy word is truth, V. 17.

Neither pray I for these alone, but for them which shall believe on me through their word, V. 20.

I have prayed for thee that thy faith may not fail, Luke 22. 32.

In that day ye shall ask in my Name, and I say not unto you that I will pray the Father for you, John 16. 26.

For the Father himself loves you because ye have loved me, V. 27.

Who is he that condemneth? it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 24.

He is able to save them evermore that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25.

4 The vertue of the Sacraments.

John did baptize in the wilderness, & preach the baptism of repentance for the remission of sins, Mark 14.

Ac.

According to his mercy he *saved us* by the laver of regeneration, and renewing of the holy Ghost, *Tit. 3. 5.*

The like figure whereunto even *baptism*, doth now *save us by the resurrection* of Jesus Christ, *1 Pet. 3. 21.*

Repent and *be baptized* every one of you in the Name of the Lord Jesus, for the *remission of sins*, *Acts 2. 38*

This is the *blood* of the New Testament, which is *shed for many for the remission of sins*, *Mat. 26. 28.*

Seek the Lord *while he may be found*: call ye upon him while he is near, *Isa. 55. 6.*

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, *and he will have mercy upon him*, and to our God, and he will abundantly pardon, *V. 7.*

For my thoughts are not your thoughts, nor my wayes your wayes, saith the Lord, *V. 8.*

As I live saith the Lord God, I have *no pleasure in the death* of the wicked, but that the wicked turn from his way *and live*, *Eze. 18. 23.*

Turn you, turn you from your evil wayes for *why will ye dye*, O ye house of Israel? *Ezek. 33. 11.*

I have no pleasure in the *death of him that dyeth*, saith the Lord God: wherefore turn you selves, and *live*, *Ezek. 18. 32.*

They shall know me from the least to the greatest, saith the Lord, and *I will forgive their iniquity*, and *remember their sin no more*, *Jerem. 31. 34.*

Thou

The universality of Gods promise to the penitent.

Thou shalt find the Lord, if thou seek him with all thy heart, and with all thy soul, *Dent. 4. 29.*

For the Lord thy God is a merciful God, he will not forsake thee, nor destroy thee, *Verse 31.*

If my people shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then I will hear from heaven, and will forgive their sin, *2 Chron. 7. 14.*

If thou return to the Almighty, thou shalt be built up, *Job 22. 23.*

I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee, *Isa. 44. 22.*

Cease to do evil; learn to do well, *Isa. 1. 17.*

Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, *Isa. 1. 18.*

Go, proclaim these words to the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger for ever, *Jer. 3. 12.*

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, *Verse 13.*

Come, let us return to the Lord, for he hath torn, and he will heal us: he hath smitten, and he will bind us up, *Hof. 6. 1.*

I will heal their backslidings, I will love them freely, *Hof. 6. 1.*

Seek

Seek the Lord, and ye shall live, *Amos 5. 6.*

Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, *Zach. 1. 3.*

Come unto me all ye that are heavy laden, and I will ease you, *Mat. 11. 28.*

Likewise I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth, *Luke 15. 10.*

The Son of man came to save that which was lost, *Luke 19. 10.*

I came not to call the righteous, but sinners to repentance, *Luke 5. 32.*

That repentance, and remission of sins should be preached in his name among all Nations, *Luke 24. 47.*

Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, *Acts 3. 19.*

The Lord is not slack, as some men account slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, *2 Pet. 3. 9.*

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, *1 John 1. 9.*

Manasses built Altars for all the Host of Heaven, *2 Chron. 33. 5.*

And he caused his children to pass by the fire in the valley of *Hinnon*; also he used Witchcraft, and dealt with familiar Spirits, &c. *Verse 6.*

6. The example of Gods mercy in pardoning heinous and grievous sinners.

But when he was in his affliction, he besought the Lord, his God, and humbled himself
great-

greatly before the Lord of his Fathers, *Ver. 12;*

And prayed unto him, and *he was intreated of him, and he heard his supplication, Verse 13.*

Peter.

He denied before them all, saying, I know not what thou sayest, *Mat. 26. 70.*

And again he denyed him, *Verse 72:*

Then he began to curse, and to swear, saying, I know not the man, *Verse 74.*

And the Lord turned, and looked upon Peter, and Peter remembred the words of the Lord, *Luke 22. 61.*

And Peter went out and wept bitterly, *V. 62.*

Mary Magdalen.

And behold a woman in the City, which was a sinner brought an alabaſter box of ointment, &c. *Luke 7. 37.*

Her ſins which are many, are forgiven her, for ſhe loved much, *Verse 47.*

And certain women which had been healed of evil ſpirits and infirmities, *Mary Magdalen*, out of whom went ſeven devils, *Luke 8. 2.*

The Prodigal.

The younger took his journey into a far Country, and waſted his ſubſtance with riotous living, *Luke 15. 13.*

When he came to himſelf, he ſaid, *Verse 17.*

I will ariſe and go to my Father, and ſay, Father, I have ſinned againſt heaven, and againſt thee, &c. *Verse 18.*

And he aroſe and went to his Father; but when he was yet a great way off, his Father ſaw him, and had compaſſion, and came and fell on his neck, and kiſſed him, *Verse 20.*

The thief on the Croſs.

And he ſaid to Jeſus, Lord remember me when thou comest into thy Kingdom, *Luke 23. 42.*

And

And Jesus said unto him, Verily I say unto thee ; this day shalt thou be with me in Paradise, *Verse 43.*

Him have ye taken, and by wicked hands have crucified and slain, *Acts 2. 23.*

The Jews
that crucifi-
ed, or con-
sented to the
crucifying
of Jesus.

Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both *Lord* and *Christ* , *Verse 36.*

Now when they heard this, they were pricked in heart, and said to *Peter*, and the rest of the Apostles : Men and brethren what shall we do ? *Verse 37.*

Then *Peter* said , *repent* and *be baptized* for the remission of sins, *Verse 38.*

Then they that gladly received the word, were baptized : and the same day were added unto them about three thousand souls, *Vers. 41.*

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief, *S. Paul. 1 Tim. 1. 15.*

Howbeit for this cause I obtain mercy, that in me Jesus Christ might first shew forth all long-suffering, for a pattern to them which should hereafter believe on him to Eternal life, *Verse 16.*

*A PSALM for the Sick, lying at
point of death, wherein*

The humble and faithful Christian

1. Layeth open { In body.
his affliction } In mind.
2. Confesseth his many and grievous
sins.
3. Earnestly prayeth for { Audience.
Sence of Gods
favour.
Pardon for his
sin.
4. Acknowledgeth Gods great mercies
through his whole life.
5. Professeth his { Trust in God.
Joy in the Holy Ghost.
Peate of conscience.
Desire of death.
Assured hope of eternal
bliss.
6. Commendeth his soul to God.

The faith-
ful Christian
layeth open
his afflic-
tions in body
and soul.

O Lord God of my salvation, I have cryed
day and night before thee, O let my pray-
er enter into thy presence, *Pf. 88. 1.*

For my *soul is full of trouble*, and my life
draweth nigh unto hell, *V. 3.*

I am weary of my *groaning*; every night
wash I my bed, and watet my couch with my
tears, *Pfalm 6. 6.*

I am accounted as one that goeth down to the pit; I have been as a man that hath no strength, *Pf. 88. 4.*

Free among *the dead*, like unto them that be wounded, and that lye in the grave, which be out of remembrance, and cut away from thine hand, *V. 5.*

Thine indignation lyeth hard upon me, and thou hast vexed me with all thy storms, *V. 7.*

I am powred out like water, and all my bones are out of joint; my heart also in the midst of my bowels is like *melted wax*, *PL 22. 14.*

My strength is dried up like a potsherd, and my *tongue cleaveth* to my gums, and thou shalt bring me into the dust of the earth, *V. 15.*

The sorrows of *death compass* me, and the over-flowings of ungodliness make me afraid, *Psalms 18. 4.*

The pains of hell come about me; the snares of death over-take me, *V. 5.*

Thine arrows stick fast in me, and thy hand presseth me sore, *Pf. 38. 2.*

There is no *health in my flesh*, because of thy displeasure; neither *any rest in my bones*, by *Confesseth*, reason of my sin, *V. 3.*

For my *wickedness* are gone over my head, &c are like a sore burden too heavy for me to bear, *V. 4.*

If thou, Lord, wilt be extream to mark what is done amiss, O Lord; *who may abide it?* *Psalms 130. 3.*

Out of thee deep have I called unto thee,

O

Prayeth for
audience.

O Lord, *Lord hear my voice*, V. 1.

O let thine ears consider well, the voice of my complaint, V. 2.

Sense of
Gods favour

Lord, why abhorrest thou my soul, and hidest thy face from me? *Psalms* 88. 14.

I am *in misery*, and like to him that is at the point to dye: from my youth up, *thy terrors have I suffered* with a troubled mind, V. 15.

Thy *wrathful displeasure* goeth over me, and the fear of thee hath undone me, V. 16.

Pardon for
his sin,

Have mercy upon me, O God; after thy great goodness, according to the multitude of thy mercies, *do away mine offences*, *Ps.* 51. 1.

Wash me thoroughly from my wickedness, and cleanse me from my sin, V. 7.

Cast me not away from thy presence, and take not thy holy Spirit from me, V. 11.

4 Acknow-
ledgeth
Gods mer-
cies.

O give me the comfort of thy help again, and stablish me with thy free Spirit, V. 12.

I am alwayes with thee, for thou hast *bolden me up* by thy right hand, *Psalms* 73. 23.

5 Professeth
trust.

Thou shalt guide me by thy counsel, and after that receive me with glory, V. 24.

Whom have I in *Heaven but thee*, O Lord, and I desire none in Earth in comparison of thee, *Verses* 25.

Desire of
death.

Return to thy rest O my soul, for the Lord hath rewarded thee, *Psalms* 116. 7.

Joy in the
holy Ghost.

Thou hast put *gladness* in my heart, more than theirs, whose corn, and wine, and oyl increaseth, *Psalms* 4. 8.

Peace of
conscience.

I will lay me down, and take my rest; for it is thou Lord only that makest me *dwell in safety*, V. 9.

I will behold thy presence, and when I awake up after thy likeness, I will be satisfied with it, Psalm 17. 15.

I shall be satisfied with the plenteousness of ^{Assured} ^{hope of eter-} ^{nal bliss.} thine house, and thou shalt give me to drink of thy pleasures, as of the rivers, Psalm 36. 8.

For with thee is the well of life, and in thy light shall I see light, Verse 9.

Thou shalt shew me the path of life: in thy presence is fulness of joy; and at thy right hand there is pleasure for evermore, Psalm 16.

11.

Into thy hands I commend my spirit, for thou ^{6. Commend-} ^{deth his soul} ^{to God.} hast redeemed me, O Lord, thou God of truth, Psalm 31. 5.

*A Prayer for the Sick lying at the mercy of God,
and ready to depart.*

ETernal and omnipotent infinite and incomprehensible GOD, Lord of my life, and determiner of my dayes: my body now is resolving into dust, and my soul returning to thee that gavest it. O Lord most holy, O God most mighty, draw near unto me, who make haste to come unto thee. Give me a clearer sight of thee, by how much the nearer I am out of the dark prison of my body: Give me also a quicker taste of the powers of the life to come, that I may more comfortably pass over these last troubles of this present life. O Lord, my soul is heavy even unto death, for the weight of all my sins (aggravated by the devil) is at

L1

once

once upon me; and I sink and faint under this burden which is too heavy for me to bear: neither is there any means under Heaven to ease me of it, but by laying it upon him that hath born our infirmities and carried our sorrows. *O Father of mercy and God of consolation*, let not the guilt of my sins, or horror of thy judgments, or Satans suggestions, or the fear of death, or terrors of hell drive me to desperation. I confess that for my unmindfulness of thee, and ungratefulness to thee all my life, I deserve that thou shouldest utterly abandon and forsake me now at my death: but thy thoughts are not like our thoughts, nor thy affections like ours. *Though a woman could forget the fruit of her womb, yet thou wilt not, nor canst not forget those that trust in thee. Thy gifts and graces are without repentance; and whom thou lovest, thou lovest to the end. Thou wilt not break a bruised reed, nor quench the smoking flax.* Though thou hast severely corrected me in this thy fearful visitation; yet thou hast not, and I stedfastly believe wilt not give me over to Eternal death. Dear Father, shew thy strength in my greatest weakness: confirm thy mercy to me in my greatest need; apply thy comfort to me in this my last extremity: Assuage the pains of my body with ghostly comforts; and diminish the fear of death, by the assured hope of a better life. Call to my mind (whilest yet I breathe) all the errors of my understanding, that I may timely revoke them; all the sins of my will, that I may heartily bewail them; all the

the testimonies of thy love, that I may gratefully acknowledge them; all the promises of thy Gospel, that I may comfortably embrace them; all my holy vows and purposes, that I may finally confirm them; and gracious Lord, accept the will for the deed. O let me that am now returning to dust and ashes, speak but this once to my Lord and Maker. With all my heart, soul, and strength, I beseech thee, by all that my Saviour *Jesus Christ* hath done and suffered for me, I intreat thee, speak peace to my soul at her departing, and say unto her, I am thy salvation. Make my election sure by my true repentance, fervent charity, assured confidence, constant patience, comfortable perseverance unto the end, and in the end.

To the TRINITY.

GLorious Creator, gracious Redeemer, everlasting Comforter, Lord God Almighty, send me aid and help from heaven in this my last and most dreadful conflict with all the powers of hell and darkness. Arm me with thy complete armour, and endue me with power from above, to vanquish Satan and his Infernal bands, and to quench all the fiery darts of the wicked, in the blood of my Redeemer. I am thine, O God the Father, by the right of Creation: I am thine, O God the Son, by the right of thy purchase: I am thine, O God the holy Ghost, by the right of thine inhabitation,

and possession: save me *Father* by thy power: save me *Son*, by thy merits: save me *holy Spirit*, by thy grace. O holy, blessed, and glorious Trinity, whose power no Creature is able to resist; rebuke and confound thine enemy that goeth about to deface thine Image in me, to spoil thy workmanship, to destroy him for whom thou, O Son, offeredst thy self on the Cross by the Eternal Spirit to the Father. O Father, be now to me a Father in my greatest distress. O Jesus, be to me a Jesus in my greatest danger: O Comforter, be to me a Comforter in my greatest afflictions. Holy and righteous Judge eternal, Satan taketh advantage of thy fatherly chastising me; he grows strong against me by this my great weakness: now he rageth most furiously, because his time is short; he assaulteth me every way; by subtle suggestions, by fearful visions and apparitions; he terrifieth my flesh with the ugly shape of death; he affrighteth my conscience with the horror of the last Judgement, and scorcheth my soul even with flashes of hell fire. O *Father of Spirits*, deliver not the soul of thy *turtle Dove* (that mourneth to thee day and night) as a prey unto him. Though never so deformed, yet I am thy work, O God my Father; though never so vile, yet I am thy purchase, O God my Redeemer; though never so polluted, yet I am thy Temple, O God my Sanctifier. Faithful Creator, preserve the work of thine hand; faithful Redeemer, preserve the purchase of thy blood; faithful Sanctifier, preserve the Temple of thine honour. I abhor my self,

self, and repent in dust and ashes, and I conceive more grief than I am able to express, for abusing thy works, O Father; thy Word and Sacraments, O Son; thy gifts and graces, O Spirit. Father forgive me all sins of infirmity against thy power; Son forgive me all sins of ignorance against thy wisdom; Holy Ghost, forgive me all sins of malice against thy grace. Most mighty Father, vouchsafe me thy protection: Most merciful Son, grant me thy peace: most gracious Spirit, give me thy comfort, that I may safely, peaceably, and cheerfully leave this vale of tears. Father possess me of the Kingdom which thou, O Son hast purchased, and thou, O Spirit, hast sealed unto me. Into thy hands, O Father, who breathedst into me the Spirit of life; Into thy hands, O Son, who breathedst out thy spirit for me; into thy hands, O Holy Spirit, who renewedst a right spirit within me, and hast comforted my spirit to the last gasp, *I now commend my spirit. Amen.*

To the Lord Jesus at the hour of death.

WElcom blessed hour, the period of my pilgrimage, the term of my bondage, the end of my cares, the close of my sighs, the bound of my travels, the goal of my race, and the haven of my hopes. I have fought a long fight in much weakness: I have finished my course, though in great faintness; and the crown of my joy is, that through the strength

of thy grace, I have kept the true faith, and now I dy in it. I willingly resign my flesh: I despise the world, and I defie the devil, who hath no part nor share in me. *And now, what is my hope? my hope; Lord Jesus is even in thee.* For I know that thou my Redeemer livest, and wilt immediately receive my soul, and raise up my body also at the last day, and I shall see thee in my flesh with these eyes and no other. *My heart fainteth, my strength faileth, my tongue faltereth:* Lord let thy Spirit of comfort help mine infirmities, and make supplication for me with sighs and groans that cannot be expressed. I submit my self wholly to thy will: I commit my soul to thee as my faithful Redeemer, who hast bought it with thy most precious blood. I profess to all the world, I know no name under heaven, by which I may be saved, but thine, my Jesus, my Saviour, I renounce all confidence in any merits save thine; I thankfully acknowledge all thy blessings; I unfeignedly bewail all my sins; I steadfastly believe all thy promises; I heartily forgive all mine Enemies; I willingly leave all my friends; I utterly loath all earthly comforts; I entirely long for thy coming.

Come Lord Jesus, come quickly; Lord Jesus receive my spirit.

*A Prayer made by the Author Anno Dom. 1625.
when the infection began to cease.*

O Lord, thou hast shewed thy people terrible things; thou hast given us a drink of deadly wine, and hast caused us to suck the dregs of it, because we (*Moab-like*) are settled upon our Lees. As *Pharaoh* saw the hue of his bloody mind in the waters of *Egypt* turned red as blood; so we may see the crimson colour of our sins, in the vials of thy wrath poured of late upon us. We trade not spiritually for the *pearl of the Gospel*, and therefore our Merchants returns fail. We would not weep for our sins; and therefore the heavens did weep for us a long season in continual showers. We have been hard-hearted, and barren in good works, and therefore thou madest the Heaven above us as brass, and the earth under us as Iron. By drunkenness & gluttony, by evil persuasions and worse examples, one soul hath infected another; and therefore thou hast sent a plague, whereby one body infecteth another: Such a plague as our Ancients never heard of and our posterity will scarce believe. The chief of our Cities hath been ploughed up, & sowed so thick with Corpses, that one could scarce lye by another. Against this and all other judgments which thy law threatneth, and our sins provoke; we have no weapons to contend with, but prayers and tears: we have no means to cleanse the infected Air, but our sighs and groans; O Lord, remove our sins as a cloud, and

iniquities as a mist; and then this dreadful bloody Cloud which lately poured down, but now only droppeth, will vanish of it else.

Consummate the work of mercy thou hast begun, & quite remove this judgment through thy tender compassion in the *Bowels of Christ Jesus*, we beseech thee: but remove this judgment in mercy, not in judgment. Take not thy hand off of us, to fetch a greater stroke at us. Deliver us not from one plague, as thou didst *Pharaoh*, to send a worse instead thereof. Put us not out of *thine hands into which we are fallen*, to give us over into the hands of our enemies. Save us not from the sword to kill us with hunger; neither preserve us from a corporal to starve us with a spiritual famine. Take not away one plaister, to apply a smarter in the place; but perfectly heal our wounds. Be absolutely reconciled to us in him upon whom thou hast already laid the chastisement of our peace. O remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery. Help us, O God of our salvation, for the glory of thy Name. O deliver us, and be merciful to our sins for thy Names sake. O think upon thy Congregation, and Mount Sion wherein thou hast dwelt. Look upon the hands of many thousands that have been lifted up to thee in publick, and many more in private, to justify thee in thy judgments, and bless thee for thy mercies, and intreat thee for this land, and thy disconsolate Spouse, yet weeping in tears of blood in divers places, *Amen.*

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